THE GLORY AND HAPPINESS OF THE SAINTS IN HEAVEN:

OR, A DISCOURSE

Concerning the Blessed State of the Righteous after Death.

Revel. 14. 13.

Blessed are the Dead that Die in the Lord; for they rest from their Labours, and their Works follow them.

LONDON,

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TO THE

READER.

Christian Reader,

I Dare not suppose thee, in an *Age* of so much Light and Knowledge, to be ignorant of a future State and Condition, that doth abide thee and all Men after this Life; for this were to conceive of the contrary, not only to the sentiments of all *Christians*, but even of *Heathens* themselves. Neither can I think any to be so far blinded and hardned, as to believe that this *State*, which shall befall all Men after *Death*, to be the same unto all Persons, whether they be good or bad; for though the Wise Man tells us, in *Eccles.* 9. 1, 2. That in this Life, *All things come alike unto all Men, and there is one event to the Righteous and to the Wicked, to the Clean and to the Unclean.* So that in the way of God's common Providential dealings with Men in this World,

no Man knoweth Love or Hatred by all that is before them. Yet when *Death* and *Judgment* come, a discriminating Sentence shall pass upon all Men, *According to what they have done in the Body, whether it be good or bad.* And then as the Apostle speaks, *All those, who have not obeyed the Truth, but have lived in Sin and Unrighteousness, shall receive Indignation and Wrath, Tribulation and Anguish upon every Soul of Man that hath thus done Evil; But to them, who by patient continuance in well-doing, have sought for Glory, and Honour, and Immortality, shall be Eternal Life.* And of this none that live under the Light of the Gospel can be ignorant.

Now as to the former of these, that *State* of Woe and Misery, that is to be the Portion of Sinners in *Hell*, it is not my design in the following *Discourse* to say any thing: Having confined my Thoughts and Meditations therein unto the latter, and that is that State of Bliss and Happiness that shall be the Portion of Holy Souls in *Heaven.*

All Men now will say they desire and seek after *happiness*, but few there are that attain thereunto; not that there is no such Thing or State attainable; for Holiness always lays a sure Foundation for Happiness: But Man being fallen from God,

God, and ſunk into the Creature, cannot without the help of Divine Grace, raiſe up his Soul, his Affections and Deſires towards God, towards Heaven and Heavenly things; but takes up with what is ſuitable to his Earthly and Fleſhly part; and ſo the *World* and the Enjoyments thereof, being adapted to the Inclinations of his preſent State and Condition here below; accordingly with the greateſt eagerneſs, he purſues the Riches, the Honours, the Pleaſures and Delights of this World; as thoſe things which when attained, he vainly fanſies will make him truly Happy; but when he comes to enjoy them, meets with Fruſtration and Diſappointment: All Men being forced ſooner or later to ſubſcribe unto what the Wiſeſt of Men ſaith, as a great Truth, concerning all things under the Sun, that *they are but Vanity and Vexation of Spirit.*

Wouldſt thou not, *Chriſtian Reader*, when thou comeſt to *die*, be eternally deceived in thy Hopes and Expectations of Happineſs: Let not the World and the Enjoyments thereof, take up thy Thoughts and Affections now. God hath provided the good things thereof, and by his Care and Providence brings them to thee daily for thy uſe, that with this Gracious and

Liberal Allowance of his; thou mayeſt ſerve him with the greater Chearfulneſs and Delight of Soul, in thy Paſſage through this World: But he never intended, thou ſhouldſt take up with them as thy Happineſs. Believe it, God hath provided better things for *holy Souls* in another World; he intends himſelf to be their Portion, his Heaven to be their Habitation and Dwelling place, *Angels*, *Patriarchs*, *Prophets*, *Apoſtles*, to be their Aſſociates and Companions; where they ſhall live in the light of God's Countenance, ſee his Face, behold his Glory, and be filled with his Love to all Eternity. O bleſſed State of infinite Bliſs and Happineſs, beyond what words is able to expreſs. Well may *holy Souls* with wonder and amazement cry out with the Apoſtle, and ſay, *Eye hath not ſeen, Ear hath not heard, nor can it enter into the heart of Man to conceive what God hath provided for them that Love him.*

And why mayeſt not thou who now caſteſt thine Eyes upon theſe lines, make one of that great number of *holy Souls*, that ſhall be thus Eternally Happy and Bleſſed? God hath not Excluded thee out of Heaven, and why ſhouldeſt thou exclude and ſhut out thy ſelf? God is now diſplaying

before

before thee, the Excellencies and Glory of that Bleſſed State, and wherefore doth he do ſo, but to invite and draw Sinners to come and partake of this Happineſs; not that God needs us, or any thing that we can do; for he is as Happy without us, as he can poſſibly be with us: But we need him, and cannot be happy without him.

Now therefore ſince he is pleaſed to continue the offers of ſuch rich Grace and Mercy, let none be found ſlighters and contemners thereof. Diſappoint not, O *Sinners*, the deſign of God in ſeeking to bring Souls to Heaven. Fruſtrate not your own Expectations of Bliſs and Happineſs. Make not your ſelves Eternally miſerable, by chooſing any ſinful courſe, or walking in any allowed way of Wickedneſs: Nor yet provoke God by any ſinful delays, or any ſluggiſh and lazy deſires and endeavours in ſeeking to obtain this Everlaſting Happineſs, to deal with you as obſtinate deſpiſers and contemners thereof, and ſwear in his Wrath that you ſhall never enter into his Reſt.

If God may be Glorified, and Souls receive benefit hereby unto Eternal Life, the Author hath the deſire of his *Soul*, and an abundant Reward for what he hath

hath done in the enſuing Diſcourſe; and that a Bleſſing from Heaven may make it thus Succeſsful unto all that ſhall read it, is and ſhall be the Prayer of the *Publiſher.*

The

The CONTENTS.

CHAP. I.

AN Introduction. *A State of Future Glory and Happineſs proved. What it is that makes the Happineſs of Heaven ſo Excellent and Glorious, with a ſhort and brief Deſcription thereof.*

CHAP. II.

A more particular Conſideration of the Happineſs of Heaven. Of the Company and Society Believers ſhall enjoy in Heaven. As, (1.) *Communion with all the People of God.* (2.) *Communion with Angels.* (3.) *Enjoyment of* Jeſus Chriſt *their Redeemer.* (4.) *Sight and Fruition of God. What kind of Sight or Viſion of God, Saints ſhall have in Heaven. Which ſhall be,* (1.) *Immediate and Clear.* (2.) *Transforming.* (3.) *Joyful.* (4.) *Permanent and Perpetual. This Sight and Viſion of God in Heaven will be a great Happineſs, becauſe God is,* (1.) *An Univerſal Good.* (2.) *A Pure and unmixed Good.* (3.) *A Suitable Good.* (4.) *An All-ſufficient Good.* (5.) *A Satisfying Good.* (6.) *An Everlaſting Good.*

CHAP. III.

Further Discoveries of the Saints Happiness in Heaven, manifested in their being freed, (1.) *From all Afflictions.* (2.) *From all Temptations both from Satan and the World.* (3.) *In a perfect freedom from all Sin.* (4.) *In a Perfection of Grace and Holiness.* (5.) *In partaking of fullness of Joy, being Pure, Spiritual, Full, and Everlasting.* (6.) *In Excellent Glory and Honour that shall then be put upon them.*

CHAP. IV.

Of the Resurrection of the Body, *in order to the Saints Enjoyment of the Happiness of Heaven. A more particular Description of the Happiness of the* Bodies *of the Saints in Heaven: which shall there be,* (1.) *Incorruptible.* (2.) *Spiritual.* (3.) *Powerful.* (4.) *Beautiful. Of the Happiness of the* Soul *in Heaven, as* (1.) *In having its Understanding enlarged.* (2.) *In its being perfected in Holiness.* (3.) *In having its Affections brought into a perfect Regularity. Of the Eternity of the Saints Happiness in Heaven.*

CHAP. V.

Of the Efficient Cauſe of the Saints Happineſs in Heaven, namely, the Free Grace of God. Of the Meritorious Cauſe of the Saints Happineſs, namely, the Death and Sufferings of the Lord Jeſus Chriſt. *Of the Final Cauſe of the Saints Happineſs in Heaven, namely, the Glory of God. Holineſs the Saints great Qualification for Heaven. Wicked Men unſuitable to the Work of Heaven, and to the Reward of Heaven, both which are Holy. In Heaven there is both an Eternal Work for Saints to be employed in, and an Eternal Reward for Saints to enjoy.*

CHAP. VI.

A Reſolution of ſome Queſtions, *as,* (1.) *Whether the Saints ſhall know one another in Heaven?* (2.) *Whether there are different degrees of Glory in Heaven?* (3.) *How the Saints are ſaid to be equal with, and like unto the Angels in Heaven.* (4.) *In what reſpects Heaven is called a Reward or Recompence. Some uſeful and neceſſary* Inferences *from the conſideration of that Happineſs the Saints ſhall enjoy in Heaven, deduced in order unto Practice, as,* (1.) *Hopes of Heaven ſhould make the World contemptible unto* Believers.

lievers. (2.) *None that expect Heaven hereafter, ſhould be offended at any thing they meet with in their way thither.* (3.) *Expectations of Heaven ſhould make Chriſtians live as thoſe that are Heirs of ſo great a Happineſs.* (4.) *Frequent Thoughts and Meditations of Heaven ſhould poſſeſs the Minds of thoſe that hope to partake of the Happineſs of Heaven.* (5.) *The Greatneſs of the Happineſs of Heaven ſhould put Chriſtians upon Examing of themſelves what Right and Title they have thereunto.* (6.) *Hopes and Expectations of Heaven hereafter, ſhould Reconcile to* Believers *the Thoughts of their own Death; and moderate their Sorrows for the Death of their Godly Friends and Relations.* (7.) *Hopes of Heaven ſhould put Chriſtians upon unwearied diligence in the Service of God, that is attended with ſuch a Reward.* (8.) *The Conſideration of ſo great a Happineſs as Heaven is, ſhould cauſe in all* Believers *a Holy longing of Soul after the Enjoyment of it.*

The Concluſion.

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THE GLORY AND HAPPINESS OF THE SAINTS.

CHAP. I.

The Introduction. A State of future Glory and Happiness proved. What it is that makes the Happiness of Heaven so excellent and glorious. A short and brief Description thereof.

THE framing a Discourse of *Heaven*, that Place of inexpressible Bliss and Happiness, the Portion of Holy and Righteous Persons to Eternity, is a Work fitter for an *Angel*, one of those Heavenly *Courtiers*, who have ever since their *Creation*, and for many Ages and Generations now

paſt, been happy partakers of that bliſsful State; than the liſping and ſtammering of any mortal Tongue: *Senſe* here being the beſt *Orator*, and they fitteſt to deſcribe *Heaven* unto others, who live in the fruition of it themſelves. And indeed all *Diſcourſes* of this nature, by poor frail Creatures, are rather a darkning and diminution of that *Glory* and *Happineſs*, than an ample Illuſtration or Diſcovery what it is. And when the People of God ſhall come to the enjoyment thereof, they will ſoon find themſelves wonderfully, but happily deceived by the moſt glorious *Deſcriptions* that ever were laid before them. What the *Prophet* ſaith in *Hab.* 3. where, after he had given us a ſhort deſcription of ſome of the glorious *Excellencies* and *Perfections* of God, he tells us in the 4*th.* Verſe, *His Brightneſs was as the Light*; that *he had Horns coming out of his hands*; which uſually are a ſignification of *Strength* and *Might*; but ſays the Prophet, *There was the hiding of his Power*: As if he had *ſaid*, Whatever Strength and Might God had thereby put forth, it was ſo far from manifeſting the fulneſs and greatneſs thereof, that it was rather a *Hiding*, than a *Revelation* of his *Power*; there being infinitely more *Power* in him, than was ever yet put forth by him. The like may truly be ſaid concerning *Heaven* and its *Glory* and *Excellency*. Take all the Deſcriptions that ſince the Creation of the World have been made of the Glory and Happineſs thereof, and put them all together, and we may ſay of them all, that they rather *hide* and *eclipſe* the Glory of *Heaven*, than any way come near to a manifeſtation of the Fulneſs and Excellency thereof; ſtill is there infinitely more hid from us, than can poſſibly thereby be made known to us. Heaven is like God himſelf, an infinite Good and Happineſs; and ſo cannot be fully known or enjoyed by any who are but of finite Capacities and Underſtanding. And therefore as

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ter all that we have heard thereof from Men, or received from God himself, either by what he hath revealed to us in his Word, or secretly elapsed down immediately into our Souls by his Spirit; yet what holy *Job* saith of God, we may say of the *Heaven* of God; *Oh how little a Portion of it is known!* And therefore those Words of St. *Paul* need not be looked upon with admiration, when he tells us, *Phil.* 1. 23. *he desired to be dissolved, and to be with Christ*; that is, in *Heaven*, where God and Christ are known and enjoyed; for that is it which makes *Heaven* so desirable; yea, *to be best of all*, as the same *Apostle* speaks. For why should any think it strange, that the blessed *Apostle*, who had been wrapt up into the *Third Heaven* by extraordinary priviledge, as well as in an extraordinary manner, and there heard and saw so much of that Glory and Happiness that was there enjoyed, as that himself said was *unutterable*, that he should long after a fuller enjoyment of it? Christians who profess their *Hopes* and *Happiness* is laid up in *Heaven*, should rather wonder at his willingness to abide here any longer in the Flesh. And certainly, had not *Love*; yea, *great Love* to him, who had prepared and purchased so great and inexpressible a *Happiness* for him, wrought very powerfully in him; it may seem almost impossible that *Heaven* and St. *Paul* should have been kept longer asunder, if any thing in him, or to be done or suffered by him, could have brought him thither sooner than his appointed time.

Great and glorious things doth the *Scripture* speak concerning *Heaven*, the *Palace*, or *City* rather of the great God; but how great the *Glory* and *Happiness* of the Blessed shall there be, none are able now to express: The blessed *Apostle* therefore, in 2 *Cor.* 12. 3, 4. when he sets himself purposely to relate his *Journey* into the other World, all that

he tells us of it, is only this, That there *he heard those Words that were unspeakable*; and saw those Things that were not *lawful*, or not *possible* to be uttered. And other-where he tells us, *Eye hath not seen, Ear hath not heard, neither is it possible for the heart of Man to conceive, what God hath prepared for them that love him.* The *Eye* hath seen great and glorious Things, and the *Ear* hath heard much greater; but the *Heart* of Man is able to imagine much more than either of them: But whatever the *Eye* hath seen, or the *Ear* hath heard, or the *Heart* can imagine; yet neither of them can reach to apprehend or conceive the great things that God hath prepared for them that love him. Hence therefore it is that the same *Apostle*, 2 *Cor.* 4. 17. calls Heaven *a far more exceeding and eternal weight of Glory.* The Happiness that a *Believer* attains to even on this side *Glory*, when he hath received an Earnest, or Beginning of *Heaven* in some glorious work of Sanctification upon his Soul, Oh how doth the Joy of the Knowledge and Assurance thereof pass all understanding; as the same *Apostle* speaks *Phil.* 4. 7. Who is able to utter the sweetness of that Peace of Conscience, and the spiritual Joy and Rejoycing of a Soul, on whom the Love of God is shed abroad by the *Holy Ghost*! Such a ravishing, overcoming Joy and Delight flows in upon the Soul, as it cannot express; no, nor sometimes is it able to bear up under it. And if there be so much sweetness in a Taste of *Heaven*, what is there then in a full enjoyment of *Heaven*. The Beloved *Apostle* St. *John* tells us, in 1 *John* 3. 2. *It doth not yet appear what we shall be*; no nor indeed can it appear now, for in our present state we are not able to bear it. Should but a little of the *Glory* of *Heaven* be revealed to us now, Oh how would it amaze and confound us! That *weight of Glory* would be so great, that it would overwhelm us

us. We read in *Exod.* 34. 34. That when *Moſes* had been converſing with *God* in the *Mount*, and came down to the People again, that *his Face did ſo ſhine, that the Children of Iſrael could not behold him*, until he put a *Vail* upon his Face. And did a a ſmall *Ray* of the *Glory* of *God* reflected upon *Moſes's* Face, ſhine ſo gloriouſly, that the *Iſraelites* could not look upon him? Oh what a dazling, confounding Brightneſs and Glory would *Heaven* it ſelf break forth upon us with, if the *Vail* between us and it, were removed out of the way; ſurely Fleſh and Blood could not be able to bear it. When the ſame *Moſes* therefore, in *Exod.* 33. 18. beſought *God to ſhew him his Face*, or, *his Glory*, which is all one; what Anſwer doth God return him? Not a poſitive Denial of his *Requeſt*; for he doth not ſay, I will not ſhew it thee: No, but he tells him, *Thou canſt not ſee my face and live.* It is that thou canſt not bear; it is an *Object* too glorious for thee to behold: As if God had ſaid, *Moſes*, thou haſt had ſome diſcoveries of my ſelf unto thee; and they have begotten farther deſires in thee after more and greater manifeſtations thereof: What thou *askeſt* at my hands, is not a thing too great for me to beſtow; but it is too great for thee to *receive*: a happineſs it is too great to be enjoyed in this Life; and therefore though I do not, nor will not for ever deny thy Requeſt, yet I muſt defer it till it may be a *Happineſs* unto thee; and that is, till thou come to *Heaven*, where thou ſhalt for ever ſee my face, and enjoy my Preſence in as large and ample a manner as thou canſt poſſibly deſire; but now thou canſt not bear it; *for no man can ſee my face and live.* And as no man can take in the Happineſs of *Heaven* here, ſo no man can underſtand the greatneſs of it: So true are the Words of the *Apoſtle*, *The things that God hath prepared for them that love him*, are ſo many, and ſo great, that *they cannot*

enter into the heart of man to conceive. The *Psalmist* therefore, upon this Consideration, cries out with Admiration, *Psal.* 31. 19. *Oh how great is thy goodness which thou hast laid up for them that fear thee*; great it was, but how great he could not express. And thus truly must we do; when we have said all we can concerning *Heaven*, we must sit down and admire the Greatness and Excellency of it; but the Fulness, Riches and Glory of it, we shall never understand till we come for ever to enjoy it.

But though we cannot fully understand the Happiness of *Heaven*; yet for the raising of the Hearts, and exciting and quickning the Affections and Desires of Christians towards it; and that their pursuits after the obtaining of it, may be more diligent and fervent, I shall endeavour to represent something of the Glory and Excellency of that Blessed State, that is to be enjoyed there, according to what God hath been pleased to discover to us thereof in his holy Word; though still when all that hath or can be said, it is the Enjoyment of *Heaven* only that can make known to us what the Happiness of *Heaven* shall be.

But before I proceed unto a particular and distinct Explication of the Happiness of *Heaven*, it will be necessary by some convincing Arguments to prove the Reality and Certainty of that Glory and Happiness that shall be enjoyed by the Godly there. Now this I shall demonstrate by these following Arguments.

First, From the infallible *Promises* of the Truth-speaking God. Now so many are the *Promises* scattered up and down in sacred Writ concerning the Certainty, Futurity, and Eternity of the *Saints Happiness*, that I cannot number them; and surely Believers, who have by those *Promises* an ever-

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laſting Inheritance of Glory and Happineſs conveyed to, and ſetled upon them as their Portion, cannot be ſuppoſed to be *Strangers* unto them; upon the ſuppoſition whereof. I ſhall inſtance only in a few *Fear not little Flock*, ſays our Lord, *for it is your Father's good pleaſure to give you a Kingdom*, Luke 12. 33. *Bleſſed are the pure in heart, for they ſhall ſee God*, Matt. 5. 8. *My ſheep hear my voice, and I give unto them eternal life*, John 10. 28. *This is the Promiſe that he hath given unto us, even eternal life*, 1 John 2. 25. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reſerved in Heaven for us*, ſays the Apoſtle, 1 Pet. 1. 3, 4. *To him that overcometh will I give to eat of the Tree of Life that is in the midſt of the Paradiſe of God*, Rev. 2. 7. *To him that overcometh, will I give to ſit with me on my Throne, even as I have overcome, and am ſet down with my Father on his Throne*, Rev. 3. 21. Believers are the greateſt *Heirs* in all the World; for, as the Apoſtle ſpeaks, *They have the Promiſe of the Life that now is, and of that which is to come.* And ſays the ſame *Apoſtle*, *All things are yours, whether* Paul, *or* Apollos, *or* Cephas, *or Life, or Death, or things preſent, or things to come; all is yours, and you are Chriſt's, and Chriſt is God's*, 1 Cor. 3. 22.

Secondly, The Certainty of a future ſtate of Glory and Happineſs, may be demonſtrated from the great Undertaking of the *Lord Jeſus Chriſt*. And indeed this was a Work fit for none but him to undertake; for none elſe were able to accompliſh it. Whatever worth or excellency there is either in all the Men on Earth, or in all the Saints, and *Angels* in Heaven ſhould they have proffered to have done and ſuffered all that their *Natures* are capable of, to have

purchaſed the *Love* and *Favour* of *God*, to have been enjoyed, though but by one Soul, and that but for one moment of time in *Heaven*; it would have been rejected and deſpiſed by God. But now the *Death* and *Sufferings* of Jeſus Chriſt were of equal worth and value with *Heaven*, and the Enjoyment of God to eternity; for his Blood was the Blood of God, and therefore the ſhedding of it deſerved the *Preſence*, *Love* and *Favour* of God to be beſtowed upon *Believers*, as their Portion for ever. This Jeſus Chriſt hath done, for this he hath both ſuffered and died; and becauſe he hath made a *Purchaſe* of theſe things with his Blood, Believers ſhall therefore enjoy them; for Chriſt will not loſe his *Purchaſe*, nor ſhall *Believers* therefore loſe their *Happineſs*. *The bringing many Sons unto Glory*, was the *End* which Chriſt deſigned in the laying down of his *Life*; and therefore he willingly ſubmitted unto the *Way* by which he was to accompliſh it; and that was by his ſuffering *Death*; and from hence therefore the People of God are ſaid *to obtain an inheritance among them that are ſanctified by Faith in him.*

Thirdly, Another *Ground* or *Reaſon* we have to believe a ſtate of *Glory* and *Happineſs* hereafter, may be taken from the *Spirit*'s introductory or preparatory working in the Hearts of *Believers* here in this Life. By this now I mean, the beginning of *Grace* wrought in the Soul; for *Grace* and *Glory* are one and the ſame thing; *Grace* is *Glory*, and *Glory* is *Grace*; all the difference between them, is only in the degree; *Grace* is *Glory* begun, and *Glory* is *Grace* perfected. And when the *Spirit* of God works *Grace* in any Soul, he then gives the *firſt Fruits*, the *Earneſt*, or *Fore-taſte* of *Glory*. *Grace* therefore is ſometimes called *Glory* in *Scripture*; ſo we read, 2 *Cor.* 3 18. *We all with open face beholding as in a Glaſs, the Glory of*

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the Lord, are changed into the same Image from Glory unto Glory; that is, from one degree and measure of *Grace* unto another. And *Grace* there is called *Glory*, because when *Grace* is advanced unto its highest degree of perfection, it is *Glory*. Now where-ever any receive the *first Fruits* of Heaven in *Grace* and *Holiness*, they shall receive the full *Harvest* of *Glory* it self. *Grace*, therefore is called the *Spirit*'s forming, or fitting of the Soul for *Glory*. Hence the *Apostle* speaking of himself and others, as groaning and longing to be *cloathed with their House which is from Heaven, that Mortality might be swallowed up of Life*, in 2 *Cor.* 5. 3, & 4. he adds in the 5*th.* verse, *He that hath wrought us for the self-same thing, is God; who hath also given us the Earnest of the Spirit*; which, in *Ephes.* 1. 14. is called *the Earnest of our inheritance, until the redemption of the purchased Possession.* Where-ever *Grace* is in truth, it is always in *Growth*, and it shall be in perfection: So saith the *Apostle*, *Phil.* 1. 6. *He that hath begun a good work in you, will perform it unto the Day of Jesus Christ.* Where the *Spirit* gives unto any the *Nature* and *Disposition* of the *Children of God* he thereby gives them an undoubted *Right* and *Title* unto Heaven and Glory; yea, such a *Right* and *Title* as shall never be lost or broken off: So saith the *Apostle*, Rom. 8. 16, 17. *For the Spirit it self beareth witness with our Spirits, that we are the Children of God; and if Children, then Heirs, Heirs of God, and joint-Heirs with Jesus Christ; and if we suffer with him, we shall also be glorified together.*

Fourthly, and lastly, I might argue the Certainty of a future state of *Glory* and *Happiness*, from the constant believing Hopes and Expectations; yea, and Sufferings also of the *Saints* and *People* of God in all Ages. If Believers had *hope only in this Life*

they were then, as the *Apostle* speaks, *of all men most miserable*. But it is not so; for their *Hopes* and *Happiness* lies in those things that are to be enjoyed beyond Time, even in Eternity. And hence it is, that they have such strong Consolation as bears up their *Souls* above all the Sufferings that they meet with in this present Life; because they have *fled for Refuge to lay hold on the Hope that is set before them, which Hope they have as an Anchor of the Soul, that is sure and stedfast, because it entreth into that within the Vail*, Heb. 6. 18, 19. It is the Nature of the *New Creature*, where-ever it is, to cause the Soul to look upwards; and hence it is that the People of God are said to be *begotten again unto a lively hope of an Inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them*, 1 Pet. 1. 3, 4. From this now springs great Joy and Consolation, and therefore upon this account it is that Believers are said *to rejoyce in hopes of the Glory of God*, Rom. 5. 2.

Should I now attempt to lay down a Description of *Heaven*, that Place of perfect Bliss and Happiness, I should prevent my self in what I intend to speak more fully and largely to afterwards: Only in the *General*, to excite and quicken our *Desires* and *Affections* after it, take this following short Sum of it.

Heaven is a Place where there is a total and everlasting exclusion of all that is *evil* and imperfect, and where there is a full perfection and perpetual enjoyment of all that is *Good*, and that in the largest latitude and extent of it. In *Heaven* there is nothing to *afflict* or *torment*; but every thing that is *satisfactory* and *delightful*. There is nothing of *Sin* there, and therefore nothing of *Sorrow*. Saints in *Heaven* enjoy the best Compa-

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ny There is the Great and Glorious *God* ſeen and known in all his glorious *Excellencies* and *Perfections*. There i the Bleſſed *Lord Jeſus Chriſt*, the Lord of Life and Glory, *exalted* in our *Nature*, at the Right Hand of God; through whoſe meritorious Undertakings we come to be preſented unto God, and to ſtand in his Preſence with Confidence and Joy, as *having neither ſpot nor wrinkle, nor any ſuch thing*. There are the glorious *Angels*, the *Cherubims* and *Seraphims*, with all the glorified *Saints* and *Servants* of God, that have lived in all Ages of the World; as, *Patriarchs*, *Prophets* and *Apoſtles*, who are always ſtanding round about the *Throne* of God, crying, *Alleluja*, *Praiſe*, *Honour and Glory unto him that ſitteth upon the Throne, and to the Lamb for evermore*. In *Heaven* there is not only a perfect freedom from all *Sin*, but from all *Inclinations*; yea, from all *Temptations* thereunto. *Grace* and *Holineſs* are there in their Fulneſs, in their Perfection and Glory. There it is that this *corruptible ſhall put on incorruption, and this mortal ſhall put on Immortality*. There it is that theſe *vile Bodies of ours ſhall be made like unto the glorious Body of Jeſus Chriſt*. There it is that theſe *Souls* of ours ſhall be *enlarged* in their utmoſt Capacities and Deſires, and yet filled and ſatisfied to the utmoſt alſo. There it is that there is fulneſs of *Joy*, excellency of *Glory*, with an Eternity of Enjoyment of both. This now is the *Building of God, that Houſe not made with hands, eternal in the Heavens*, 2 Cor. 5. 1. This is that *Kingdom* that is to be inherited by the People of God, *prepared for them from the foundation of the World*, Matth. 25. 46. This is that *City that hath Foundations, whoſe Builder and Maker is God*, Heb. 11. 10. *The Streets whereof are paved with Gold, and the Gates whereof are Pearl*, Rev. 21. 21. In which there is *no Temple; for the Lord God Almighty, and the Lamb*,

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are the Temple of it. Where there is *no more Night no more Candle, nor any need of the Sun, or of the Moon to ſhine in it; for the Lord God giveth them Light, and they ſhall reign for ever and ever,* Rev. 22. 5. This now is *Heaven,* and much more than all this; for when we have ſpent all our *Days* and *Time* in *Hearing,* in *Reading,* in *Diſcourſing,* in *Meditating* upon *Heaven,* and upon nothing elſe; yet after we have done all we can, ſaid all we can, thought all we can; yet can we never ſet forth the *Thouſandth Part* of that Happineſs that is to be enjoyed in *Heaven*; for it is that which is beyond *expreſſion,* beyond *imagination*; but bleſſed be God, it is not beyond *enjoyment*; for the having and poſſeſſing of theſe things in their *Fulneſs,* in their *Perfection,* and in their *Perpetuity,* is that, which as it makes the *Happineſs* of *Heaven* ſo *excellent* and *glorious,* ſo doth it make it alſo ſo deſirable to be enjoyed.

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CHAP. II.

A more particular Conſideration of the Happineſs of Heaven. Of the Company and Society Believers ſhall enjoy in Heaven; as, (1.) *Communion with all the People of God.* (2.) *Communion with Angels.* (3.) *Enjoyment of Jeſus Chriſt their Redeemer.* (4.) *Sight and Fruition of God. What kind of Sight or Viſion of God, Saints ſhall have in Heaven: Which ſhall be,* (1.) *Immediate and clear.* (2.) *Tranſforming.* (3.) *Joyful.* (4.) *Permanent and perpetual. This Sight and Viſion of God in Heaven will be a great Happineſs; becauſe God is* (1.) *An Univerſal Good.* (2.) *A Pure and Unmixed Good.* (3.) *A Suitable Good.* (4.) *An All-ſufficient Good.* (5.) *A Satisfying Good.* (6.) *An Everlaſting Good.*

HAving in the Concluſion of the Former *Chapter*, laid down a brief Deſcription of *Heaven*, and the *Happineſs* thereof, I now come to a more particular diſtinct handling of the ſeveral Branches of it.

Now here the *Firſt* Thing that I ſhall inſtance in, as a Part of that *Happineſs*, is the *Company* and *Society* that the *Saints* ſhall eternally enjoy in Heaven. Which is comprehended in theſe Four Particulars:

culars: *Fellowship* with all the *Saints*. *Communion* with *Angels*. The *Sight* of Jesus Christ, as our Blessed and Glorious Redeemer. And the eternal *Vision* and *Enjoyment* of God himself.

First. The Happiness of Believers in *Heaven* consists in their *Fellowship* and *Society* with the Saints and People of God, that have lived in all Ages of the World. *The Communion of Saints*, and the great Delight the People of God have taken therein, is that we often read of in *Scripture*. Holy *David* speaks of it with great pleasure, *Psal.* 42. 4. *I went*, says he, *to the House of God with the voice of Joy and Praise*; But why so? it was, says he, *with a Multitude that kept Holy-Day*. Such *Society* were the *Delight* of his Soul: *Psal.* 16. 3. *But to the Saints, the excellent ones of the Earth, in whom is all my Delight*. O how rejoycingly doth his Soul speak when such *Company* came unto him! *I was glad when they said unto me, Come, let us go up unto the House of the Lord*, Psal. 122. 1. It is true, *David's* greatest *Delight* was in *God*, and in the enjoyment of him; and therefore says he, *I will go unto God, my exceeding Joy and Chear*, Psal. 42. 4. But next unto God, the People of God, and *Communion* with them, were those he most esteemed: And therefore, though his going to the *House* of God, was chiefly to meet with God, whom his Soul did most *pant* and *breath* after; yet was it no small matter of Joy to him, that he went to the *House* of God in such *Company*. And if the People of God now be accounted by a Godly man to be such delightful *Company* here on *Earth*, whilst *Sin* as well as *Grace* is in them in conjunction; O how delightful will their *Company* be in *Heaven*, when they shall be free from all *Sin* and *Corruption*! having nothing but Grace in them in Perfection. Here on Earth, the *Communion of Saints* is sweet and desirable, though mixed with *Communion* with the

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World; ſo that while we have *Fellowſhip* with them, we are to have *Fellowſhip* with Sinners at the ſame time; and indeed there is no *Society* ſo pure and holy, but there are, and will be a Number of unholy ones among them. To be full of *Holineſs* our ſelves, and to have none but *holy ones* in our *company*, is a deſirable thing on *Earth*; but enjoyed only in *Heaven*: Here the *Chaff* and the *Wheat* muſt grow together. All that are now called by the Name of the Lord are not all *holy*; but Saints and Sinners dwell together in the ſame *Houſe*; ſit together at the ſame *Table*, lie together in the ſame *Bed*; yea, eat both of the ſame *Spiritual Meat*, and drink the ſame *Spiritual Drink*; enjoy the ſame Ordinances, partake of the ſame *Sacrament*, even the *Body* and *Blood* of our Bleſſed Lord and Saviour Jeſus Chriſt. So that the People of God, though they have *Communion* one with another, yet have they *Fellowſhip* with *Sinners* alſo. And this will always be the ſtate of the People of God while they are here. But now in *Heaven*, Believers ſhall have *Communion* with the *Saints* and *Servants* of God, and with none but them; for all Sinners ſhall be eternally excluded out of that *holy Place*; no thing or perſon that is defiled or polluted, ſhall ever enter there; and certainly this muſt needs be ſweet and delightful. Were it a thing that we might ſuppoſe poſſible (as indeed it is not) that here we could have *Communion* with the People of God, and with them only, yet the beſt of them have now ſo many *Weakneſſes* and *Imperfections*, as would render the pureſt *Society* of them ſometimes uncomfortable; for here being in their imperfect ſtate, they muſt be born withal in many things; for they are ſtill Men ſubject to like *Paſſions* and *Infirmities* with others. *Moſes*, a Man eminent for *Meekneſs*, ſo that there was *none like him on Earth*; yet ſometimes ſpake unadviſedly with his lips. *Job*, a patient

patient Man, even to a *Proverb*; yet had sometimes his Fits of *Impatience* and *Discontent*. *Jonah*, a Prophet of the Lord, yet very *froward* and *peevish*, and justifies his *Passion* and *Anger*, not only before Men, but even unto the Face of God himself, saying, *I do well to be angry, even unto the death.* Yea, most, if not all the *Saints* and *People* of God mentioned in *Scripture*, though eminent for *Grace* and *Holiness*, yet have they had some *Sins*, some *Infirmities* or other recorded of them, that it might be known they were Men; yea, sinful Men also, as well as Saints; and if we expect *Communion* with any while we are here, that are not *Sinners* as well as *Saints*, we must then *go out of the world*; as the *Apostle* speaks; for all the People of God here have *Flesh* in them as well as *Spirit*; *Sin* and *Corruption* in them, as well as *Grace* and *Holiness*. And yet notwithstanding all their *Frailties* and *Infirmities*, they are still the best *Company*, and *Fellowship*, and *Society* with them most desirable. And if, while they have their *Spots*, their *Stains* upon them, their *Company* is so excellent and desirable, what shall they be when they shall be free from all their *Imperfections*, when they shall have no *Ignorance*, no *Blindness*, no *Pride*, no *Impatience*, no *Spots*, no *Blemishes*, nor any thing whereby they may be polluted or defiled; but shall be adorned and beautified with all *Grace* and *Holiness* in the *Fulness* and *Perfection* of it: Surely then their *Company* must needs be far more desirable; yea, even a kind of a little *Heaven* it self.

Secondly, The *Happiness* of Believers in *Heaven*, consists in their *Communion* with *Angels*, the highest, the noblest, and most excellent of God's Creatures. The Welfare of Man is that in which the *Angels* delight. When Man was at first created, those *Morning-Stars sang together*, and those *Sons of God*, as holy *Job* speaks, *shouted for Joy*, Job 38. 7.

38. 7. When Jesus Christ, the Saviour of Mankind, came into the World for this very end and purpose, that he might be a Redeemer unto Man, it is said, that *a multitude of the Heavenly Host* joined together in praising of God, saying, *Glory to God on high, on Earth Peace, and Good Will towards Men*, Luke 2. 13. And when any Sinners are turned unto God, *there is joy*, says our Lord, among those *Blessed Spirits*, Luke 15. 10. This Heavenly Host of God, now as the *Apostle* speaks, rejoice to be ministring Spirits unto the Saints, *Heb.* 1. 14. They are therefore called *Ministring Spirits, sent forth by God to minister for them who shall be Heirs of Salvation.* Many *Offices* of Love and Kindness they do for the People of God now when they are in danger, which they cannot observe, nor take notice of; for though their *Help* and *Assistance* be always real, as to the effect and operation thereof; yet is it always invisible as to their knowledge and observation; it being impossible for them to understand, how often, and after what manner they are employed by God for their Benefit. The Angels are the continual Guardians and Attendants of the People of God while they are in this World; hence therefore our *Lord* bids those he spake to, in *Matth.* 18. 10. *Take heed that they offended not any of those little ones that believed in him; for*, says he, *in heaven their Angels do always behold the Face of my Father which is in heaven.* And that the *Angels* do protect and defend the People of God here, is very clear, in *Psal.* 34. 7. *The Angel of the Lord encampeth round about them that fear him, and delivereth them.* And that's a great *Scripture*, and adds much to the confirmation of the Happiness of the People of God, both in respect of their *Fellowship* with the Saints, and their *Communion* with the Angels in Heaven, in *Heb.* 12. 22, 23. *Ye are come unto Mount* Sion, *the City of the living God, the hea-*

heavenly Jerusalem, *and to an innumerable Company of Angels, and to the Spirits of just men made perfect.* While we carry about with us these *earthly Tabernacles* of our *Bodies*, we are scarce capable of Communications with such spiritual heavenly Creatures; but at *Death*, the Saints shall know their old Friends and Fellow-Servants, and then those Heavenly and Triumphant Chariots shall carry up their departed Souls with Shoutings and Acclamations of Joy, into the Presence of God; where they shall make Relations of the strange and wonderful *Providences* of God towards them while they were here, and joyn together in the high Praises of God for evermore. In this world the sight of one *Angel*, though a *Messenger* of Peace, and one that brings good Tidings along with him; yet doth cause Fear and Amazement. But in *Heaven* the Saints shall behold all the *Angels* of God, and that not only without Dread and Horrour, but with Joy and Delight, as being their Fellow-Creatures, with whom they shall eternally maintain a blessed Communion and Correspondency. And oh, what happy and delightful Company will those Glorious Creatures be, in whom there is nothing but what is Amiable and Lovely; yea, nothing but what is Admirable and Wonderful! And though this *Communion* with *Angels*, be a part of that Happiness which the Saints shall enjoy in *Heaven*, and a Truth of great Certainty, yet the Way and Manner of the *Saints* converse with them there, is very dark and obscure, and that to which we are now altogether strangers. Let therefore the Certainty thereof, suppress our Curiosity, and satisfie our Minds until we come thither; when we shall have a full Revelation and Enjoyment thereof together, being made not only *like* unto, but *equal* with the Angels.

Thirdly, The Happiness of the *Saints* in *Heaven*, lies in this, that there they shall have a *Sight* and *Enjoyment* of Jesus Christ, as their Blessed and Glorious Redeemer. Now this is a *Happiness* so great, that a Saint cannot but account himself recompensed with infinite Gain and Advantage, though he lost his Life in the attaining of it. *Christ* (says the *Apostle*, Col. 3. 11.) *is all in all*. It was doubtless a blessed and glorious sight to behold the Lord Jesus Christ, when he was here upon Earth, when in the days of his Flesh he humbled himself, and took upon him *the form of a Servant*; for certainly he was the *comliest* Person for Flesh and Blood that ever was born; in respect whereof he might well be said to be *fairer than the Children of Men*; and therefore the *sight* of him daily among the common People with whom he lived, was no small *Priviledge*; but much greater was the Happiness of his *Disciples*, who had constant converse with him, being those he made choice of to make known himself unto, declaring to them the things relating to himself, and to their Salvation and Happiness through him; in respect whereof our Lord calls them *Blessed*, in *Mat.* 13. 16, 17. *Blessed are your eyes, for they see; and your ears, for they hear; for verily I say unto you, many Prophets and Righteous Men have desired to see the things that you see, and to hear the things that you hear, and have not seen nor heard them.* Yea, even then when his *Visage* was *marred* more than any man's, and there seem'd to be no *Form* nor *Comliness* in him; so that as to outward appearance, there was no reason why any should desire him; yet was he then most lovely and beautiful. And was the *Sight* of him so glorious and so desirable when he was on *Earth*, and came with Sin upon him, that is imputed to him; O how glorious will the *Sight* of him be in *Heaven*, when he shall appear without Sin?

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The *Scripture* gives us an Account of two great *Desires* the Blessed *Apostle* St. *Paul* had, upon which his Soul was much set; the one was in reference unto this World, and the other in reference to the World to come; but the *Object* of both was *Jesus Christ*: That which he desires in this World, was, *to know Christ and him crucified:* That which he desires in reference to the world to come, was, to *see Christ glorified.* Concerning his knowledge of Christ crucified, we read in 1 *Cor.* 2. 2. *I determined*, says he, *to know nothing among you but Jesus Christ, and him crucified.* And in comparison of this knowledge of Christ, all other things were but as *Dung* and *Dross* unto him; so himself tells us, in *Phil.* 3. 8. And concerning his knowledge of Christ glorified, we read in *Phil.* 1. 23. *I desire*, says he, *to be dissolved, and to be with Christ*: And concerning this knowledge of Christ, which comprehends Enjoyment also, he tells us in the following Words, that *it was best of all.* Whatever *Sight* the People of God have of Christ in this World, though in it self it be very sweet, and that which is more desirable than all the Pleasures and Delights that the World can afford; yet is it but imperfect, and a small thing, compared to that *Sight* and *Enjoyment* of Christ which God intends his People in Heaven; when their *Graces* shall be full and *perfect*, and their *Souls* fully and *compleatly* like unto him whom they shall behold; not as once he was the *Object* of the Scorn and Contempt of the World, not as one *beholding* to others for a supply of his Wants and Necessities; not as *dying*, *crucified*, and rejected; but Jesus, the lively and express *Image* of his Father, and the brightness of his Glory; Jesus, the Lord of Life, and King of Glory, accompanied with Thousands and Millions of *Angels*, all of them at his Command, and yet at the same time not disdaining, but graciously smiling upon all the *Saints* in general,

ral, and upon every *Saint* in particular, who shall equally behold the blessed *Face* of him who did suffer so great and wonderful things to obtain that eternal Life and Happiness for them, into which they are now instated, and shall be possessors of in his glorious Presence to all eternity. When holy *Job*, that Man of *Sorrows* and *Troubles*; for as there was none like him for *Patience*; so was there none like him for *suffering* of *Affliction*. How heavy was the Hand of God upon him both in *Soul* and *Body*? How did *Satan* worry and torment him? His *Friends* and *Relations*, who should, as might well be expected, have *pitied* and *compassionated* his sad Condition, censure him for a *Hypocrite*, in *Job* 19. from *ver.* 1. to 22? Now under all his Sorrows and Sufferings, what was that which supported him? Why, it was the consideration of a time that was coming, when he should have a *Glorious Sight* of his blessed Redeemer the Lord Jesus Christ; and it is wonderful to read in what Triumphant Expressions he discovered his *Faith* and *Hope* herein, *Job* 19. from *ver.* 23. to 27. of that *Chapter*. *O that my words were now written; Oh that they were printed in a Book; that they were graven with an Iron Pen and Lead, in the Rock for ever. I know*, says he, *that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. And though after my Skin, Worms shall destroy this my Body, yet in my Flesh shall I see God; whom I shall see for my self, and mine Eyes shall behold, and not another for me, though my Reins be consumed within me.* As if he had said, though by this *Affliction* that now lies upon me, I should *die*, as *die* I must one time or other; yet I do not, nor will not give up all for lost, I am not an undone man hereby; for I have *Faith* and *Hope* in a Blessed and Glorious Redeemer left me still; not as in one who may possibly come for my *Redemption* and

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Salvation; but as in one whom I am sure will come: *For I know that my Redeemer lives, and that he shall stand upon the Earth; that in my Flesh I shall see God, that mine Eyes shall see him, and that I shall see him for myself*; that is, so see him as to be made *happy* in the eternal Enjoyment of him: And this doubtless was that which this holy Man's Faith had an Eye unto, and was the Support of his Soul under his present *Sufferings*.

Now that this *Sight* of Christ will add much to a Believer's Happiness in Heaven, is not to be questioned; for the beholding of Christ in Heaven, is doubtless the most Glorious *Object* the *Saints* can look upon, next to the *Beatifical Vision* it self; for as the *Apostle* speaks, *Col.* 2. 19. *In him*, that is in Christ, *dwelleth all the fulness of the Godhead bodily*. And how can they but *rejoyce* when they behold him *who was wounded for their Transgressions, who was bruised for their Iniquities*; who laid down his Life for their sakes, and shed his Blood a Ransom for their *Souls*, and a Propitiation for their Sins? And that they should not lie eternally under the Wrath of God in Hell, did himself suffer willingly under the Wrath of God, what was equivalent to an eternity of Sufferings, for their sakes? Certainly therefore when the *Saints* in Heaven shall look upon the blessed *Lord Jesus Christ*, and be able to say upon certain evidence, as then they will, that this was he by whose wounds they were healed; that this was he that once had a Crown of Thorns platted upon his Head, that they might now wear a Crown of Glory; that this was he that once *died for their sins*, but *arose again for their Justification and Glorification*; that this was he that with the price of his own Blood, not only bought their *Pardon*, but purchased that glorious *Inheritance* for them, which now they are instated into the possession of; this must needs put a new Life of Joy into their

their Souls, and create a new kind of Happineſs in them, which they never were acquainted with, nor was it poſſible for them to underſtand before. Chriſt is *the Deſire of all Nations*, the Joy of *Angels*, the Delight of God himſelf; he *in whom he is always well pleaſed.* All the Glory and Happineſs of *Heaven* is wrapp'd up in him. The Treaſures of the Divine *Wiſdom*, *Love*, and *Kindneſs*, which were ſometimes hid and concealed, are now laid open in Heaven to the view of all the Saints. O with what ravithing Joy and Delight then muſt thoſe *Souls* be eternally filled with that live in the *Sight* & *Poſſeſſion* of him, as theirs for ever! Is not his *Love* better than Wine? Will not the lifting up of the light of his Countenance upon the *Soul*, adminiſter more cauſe of Joy and Rejoycing than the greateſt increaſe of all worldly enjoyments whatſoever? O is not this the *Language* of holy Souls, *His Love is Life; yea, his loving kindneſs is better than Life!* O how ſhouldſt thou chide thy ſelf, O Believing Soul, whoſe Faith gives thee an Intereſt in him, that thou art ſo afraid of his *Appearance!* Whence is it that thou art ſo backward to go unto him? Is the Enjoyment of him in Glory, who is all Love, all Life, all Joy, all Peace, a frightful thing? How comes it to paſs that thou art ſo unwilling to die, and be for ever with him whom thou calleſt thy *Saviour?* Hath he laid down his Life, and ſhed his Blood to redeem thee, and will he now make an eternal Slave of thee? What, hath his *Aſcenſion* into Glory changed his Nature, and rendered him leſs lovely; or the Happineſs of Heaven in the Enjoyment of him, leſs deſirable? No certainly, he is not leſs lovely in himſelf, becauſe of his *Exaltation* into Glory; but the more: Nor is the Happineſs of Heaven in the Enjoyment of him, leſs, but the more deſirable, and the more eaſily to be obtained; for as the *Apoſtle* ſays, *If when we were Ene-*

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mies we were reconciled by his Death, much more being reconciled, shall we be saved by his Life. And because he lives glorified in Heaven, therefore shall Believers live with him there; and therefore also should they be the more desirous to be there, because he is there.

Awake therefore, O ye drousie Saints, rouze your selves up out of your Security and Slothfulness; for a careless indifferent frame of Spirit doth not become those who are *Expectants* of so great and glorious a *Redeemer*, and of so *great a Happiness* as is *the eternal Enjoyment* of him. *O what a holy Impatience and Unquietness of Soul should rather be found in Believers after this Blessed Redeemer? Is it not he by whom you expect to escape the Wrath and Vengeance of God? Was not his Body broken and his Blood poured forth to make an Oblation for your Souls? Was it not he, whose Death and Sufferings have made full satisfaction to the Justice of God for your Sins? Is it not he, who, to deliver you from the Curse of the Law, was himself made a Curse for you? Is it not he by whom alone you escape Everlasting Burnings, and hope to obtain an Inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you? Is there any thing either in this World, or in the World to come that is comparable to him? Look upon him well, O Believing Souls, both in respect of what he once was, and in respect of what he now is, and you cannot but say he is made up of Love.*

Henceforth therefore wonder not, O *blind* and *ignorant World*, that the People of God express such passionate, longing Desires after the Enjoyment of this Blessed Jesus; but rather wonder at your selves, that such Blindness and Darkness should be found within you, that you should not be able to discern those Excellencies, and that Love-

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lineſs that is in him: Were the *Eyes* of your Underſtanding opened; had you but a *Spirit* of diſcerning beſtowed upon you, to ſee into thoſe glorious Excellencies and Perfections that are in the *Lord Jeſus*, and the *Happineſs* that is in the Sight and Fruition of him in *Heaven*, you would then ſay, We ſee now there is the greateſt *Reaſon* in the World, why the Saints and People of God have ſuch vehement Deſires after him, are ſo covetous of being in his Preſence, and beholding of his Glory: For, what Soul that knows him, that hath taſted of his Love, and experienced the Manifeſtations of his Grace and Favour towards it, but doth moſt earneſtly wiſh, not only to ſee him, but to live for ever with him.

O my Soul, Whence is it then that thou, that canſt ſay thou loveſt him in Truth and in Sincerity, doſt yet make it no more thy daily Care and Study to gain more and farther Knowledge of him, and a more dear and intimate Acquaintance with him, that ſo thou maiſt be brought into a more full and immediate Enjoyment of him? And O thou infinitely Bleſſed Lord Jeſus, who haſt all Lovelineſs and Amiableneſs in thee; look down graciouſly upon thy poor Creatures, and diſcover unto them more of thoſe raviſhing tranſcendent Beauties and Excellencies that are in thee; and let us every day have more and farther inſight into thoſe, never to be fully known, Perfections of Glory and Lovelineſs that are in thy ſelf, that thereby we may be enabled, not only to commend thee a thouſand times more feelingly and affectionately unto others, but may thereby alſo win upon; yea, command the Affections and Deſires of all that hear of thee, unto thee, that nothing ſhort of the Enjoyment of thy ſelf, and the Manifeſtations of thy Love and Favour in Eternal Glory, may ſatisfie and content us

or them, but that we may continually be crying out in that known Language of thy Church, Come, Lord Jesus, come quickly.

Fourthly, and *Lastly*, The Saints Happiness in Heaven, consists in this, That there they shall have the *Vision* and *Enjoyment* of God himself being always where he is, seeing his Face, and beholding his Glory.

Now in speaking to this great Happiness of the Saints, the *Beatifical Vision of God*, I shall content my self with those things that are most plain, and will be most benificial.

Now the Sacred *Scripture* gives us an Account of this Great and Mysterious part of the *Saints Happiness*, in many high and lofty expressions; calling it sometimes a *seeing of the Face of God*, *Rev.* 22. 4. *They shall see his Face.* Sometimes it is set forth by our becoming like unto God, and seeing him as he is; so, in 1 *John* 3. 2. *Now*, says the Apostle, *we are the Sons of God, but it doth not*, no nor can it *yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.* These are some of those great and glorious, those deep and mysterious *Expressions* by which that unknown *Happiness* of the Saints in the *Vision of God*, is set forth to us in Scripture: What is comprehended in these great and mighty, I had almost said, almighty Expressions, of seeing God, of beholding him Face to Face; of being made like unto him, and seeing him as he is; at present we are much in the *dark* about, being beyond the reach of our finite Understandings. Certain it is that there is something of an *extraordinary Happiness* intended unto the People of God thereby; but how full, how glorious an Happiness it is, and in what way and manner it shall be communicated to them, are things that

that poſe our *Reaſon*, and nonplus our Underſtanding to ſearch into the bottom of. O this great Word, GOD, as it ſignifies the Divine Eſſence and Being, and as it holds forth a Happineſs that ſhall be communicated unto the People of God, according to the meaning of thoſe *Expreſſions* before-mentioned, of ſeeing of God, of beholding him Face to Face, of being made like unto him, and ſeeing him as he is; of which, our Ignorance at preſent, is greater than our Knowledge: I ſay, this great Word, GOD, hath more in it than all other Words can expreſs to us; yea, there is more in it than all the Underſtandings of Men or Angels can unfold to us: A *Happineſs* there is contained in it, that is ſo great as can only be known and underſtood by the Enjoyment of it; yea, it is a *Happineſs* ſo great as ſhall never be fully underſtood; no, not by thoſe that enjoy it; for from this Bleſſed *Viſion of God*, which Glorified Souls always behold, there ſhall continually ariſe ſuch freſh Diſcoveries of new and glorious Excellencies in the Divine Being, as ſhall raviſh the Saints with new Joys and Pleaſures to all Eternity.

In ſpeaking to this Viſion of the Saints, I ſhall endeavour to explain theſe Two Things:

Firſt, What kind of *Sight* or *Viſion* of God the Saints ſhall have in Heaven.

Secondly, Wherein it doth appear that this *Sight* and *Viſion* of God will be ſo great a Happineſs to the Saints in Heaven.

Firſt, What kind of *Sight* or *Viſion* of God the Saints ſhall have in Heaven.

Now to this I Anſwer,

Firſt, The Saints *Viſion* of God in Heaven, will be immediate and clear. What Repreſentations the Saints have of God in this Life, comes to them by the interpoſition of ſome Means by which God is

pleased to make himself known, which is a dark and imperfect way of Revelation, (though suitable to our present State,) compared with what the Saints shall have in Heaven. In this Life the People of God see him, as the *Spouse* saw her *Beloved through the Lattice*, Cant 2. 9. Or as the *Apostle* speaks, 1 *Cor.* 13. 12. *Through a Glass*, that is *darkly*; and indeed it can be no otherwise, because it is through a *Glass*. Now the *Word* of God is a *Glass*, in which great Discoveries are made of God. The *Works* of God also are another *Glass* held before our Faces continually, in which we may see more of his Excellencies and Perfections displayed: But neither in the *Word* of God, nor in the *Works* of God, is God so clearly discovered to us, as he shall be to the Saints in Heaven. While we are in this World God makes use of the Ministry of Men like our selves, to instruct us in the knowledge of himself; and though they may do something towards the enlightning of our Minds, and the building up of our Souls in the Knowledge and Love of God, when assisted by the Spirit of God; yet is it but little that they themselves know of God; and therefore is it but little that they can communicate unto others: So saith the *Apostle*, and he puts himself into the number, 1 *Cor.* 12 9. *We know but in part*; and therefore *we prophesie but in part*: As if the *Apostle* had said, There are great and glorious things to be known hereafter when we come to *Heaven*; but at present our shallow Understandings cannot reach them. All that we can do in our present state, is to receive and take in a little knowledge of them, to *know in part*: And according to that *Knowledge* which we have, such is the *Knowledge* we communicate unto others; *we know but in part*, and therefore *we prophesie but in part*. This now is the present state of a Christian, and the highest he can

can attain to in this World, to know ſomething of God, to have ſome Sight of the Divine Excellencies and Perfections; but it is but mediately, and but in part; not immediately, and clearly, as the Saints ſhall do in Heaven. This is indeed according to their preſent *Capacity*, and according to their preſent *Neceſſity*; but not according to what ſhall be. It is according to their preſent *Capacity*; that is, according to what they can bear; for ſhould God make *immediate Diſcoveries* of himſelf unto us, this would ſink and overwhelm our Beings, and we ſhould not be able to bear up under them. It is alſo ſuitable to the Saints *Neceſſities*; for when a Soul is begotten again by the Word of Truth, unto a lively hope of Glory and Immortality, the building up of that Soul in Grace and Holineſs, that it may be fit for the *Viſion* and Enjoyment of God, is to be carried on gradually in the Uſe of Means and Ordinances inſtituted and appointed by God for that End and Purpoſe. But as it is in a Building, when that which is deſigned thereby, is accompliſhed and perfected, the Scaffolding, and other Inſtruments that are made uſe of for the erecting thereof, are all taken down, and removed out of the way: So is it here, while *Believers* are in the way to *Heaven*, that is, in a ſtate of Preparation for the *Enjoyment* of God, Means and Ordinances are neceſſary; but when they are come to *Heaven*, theſe things are at an end: *Prophefying* and *Teaching* ſhall there ceaſe, as the *Apoſtle* ſpeaks; there being no uſe of them in Heaven, becauſe Believers are there come to their perfect State, and God will there communicate himſelf to them immediately and clearly. In Heaven God unvails himſelf to the Saints, diſplays himſelf to them in his Glory, according to their ability to receive and bear it; and that which adds much to their *Happineſs*, in this bleſſed *Viſion*

of God, is this, That there the Understandings of the Saints shall be enlarged, and strengthened, that they may be able to take in according to what a finite Capacity can bear of the Fruition of an infinite God; in which *Vision* and Enjoyment of God, they shall be spending an Eternity, with everlasting Joy and Delight.

Secondly, The Saints *Vision* of God in Heaven, will be *transforming*; not barely speculative, or notional, but influential and operative upon the Mind and Soul. By seeing God, we shall become like him. It is not so with us here; if a deformed Man look upon the most beautiful Persons, or Objects in the World, yet is there no *transforming* Power coming from them, to work any alteration in the Complexion of the Beholder, rendering him the more beautiful by the sight of those Persons, or Objects. He may carry away an *Idea* of the Beauty and Comliness of those Persons, or Objects that he hath beheld, in his Mind, which may delight his Fancy in the thoughts of them; but there is no *Alteration* made in him, but the same *Deformities* and *Blemishes* remain still, notwithstanding: But it is otherwise in Heaven; the *Sight* of the Glorious and Holy God, makes the Saints that behold him, to become *like* unto him in Holiness and Glory; for so are the Words of the *Beloved Apostle*, who lay in the Bosom of Christ, 1 *John* 3. 2. *We shall be like unto him*, that is, unto God; and the Ground or Reason of it follows in the next Words; *for we shall see him as he is*. It is true, the People of God are like unto him while they are in this World; but their Likeness to God here, and their Likeness to him in Heaven, greatly differ. The Likeness that the People of God have unto God in this Life, is both an imperfect Likeness, and a growing Likeness; neither of which are the People of God capable of in Heaven. First

First, The *Likeness* they have to God here, is an *imperfect Likeness*. In some things they are like unto God, and in other things they are not. Wherein they are like unto God, they are comely; but wherein they are like unto the World, they are deformed, and therefore uncomely. It was the Complaint of the *Church*, whom Christ called *his Love*, and his *Fair One*, that she was comely; but yet she was black also, *Cant.* 1. 5. *I am black, but comely.* She was comely with Grace, and there was her Likeness unto Christ; and that made her so lovely: But yet she was black with Sin; and there was her Imperfection and Deformity. And hence it is that we read, *Cant.* 6. 10. That the Church is said to *look forth as the Morning, fair as the Moon*; now the *Moon*, though she be one of the great Luminaries of Heaven, yet hath she her *Spots*; and the *Morning-Light* is but small and imperfect unto a *Noon Day* Brightness; and therefore it increaseth more and more unto the perfect Day. Thus it is with the best of God's People here. *Grace* gives them a *Likeness* unto God; but with the *Moon*, they have their *Spots*; Sin and Corruption still remaining in them, while they are in this World. But now the Saints *Likeness* to God in Heaven, by the *Vision* they have of him there, it is such a *Likeness* as excludes all Sin, and all Imperfection. They are so like unto God, that they are nothing but what he is; not as to his Being and Essence, for that is incommunicable; but in Grace and Holiness; and so according to their Capacities, they partake of the Divine Nature it self. And Oh what a blessed State will this be, when we shall have nothing in us, but what we partake of from God, and wherein we shall be in every thing like unto him!

Secondly, That *Likeness* the People of God have unto God here, is a *growing Likeness*. That Grace

and Holineſs Believers have in this Life, wherein conſiſts their *Likeneſs* unto God, it is always growing and increaſing in them. Hence the *Apoſtle* tells us, That the ſtate of Chriſtians here, is like unto new-born Babes, who are always deſirous of the breaſt, for their Nouriſhment and Growth, 1 *Pet.* 2. 2. *As New-born Babes that deſire the ſincere Milk of the Word, that ye may grow thereby.* No Saint or Servant of God ever attained to that degree of Grace and Holineſs here, but ſtill there was ſomething lacking in his *Faith*, ſomething defective in his *Love*, ſomething wanting in his *Patience*, ſomething that might be added to his *Heavenly-mindedneſs*, to his *Meekneſs*, to his *Humility*, and to all his other Graces. Hence therefore it is, that the People of God are ſo often commanded *to add to their ſpiritual ſtature, to encreaſe with the Encreaſes of God, to grow in Grace, and in the ſaving knowledge of our Lord and Saviour Jeſus Chriſt.* And to explain this Truth no farther, that of the *Apoſtle* is full to this purpoſe, 2 *Cor.* 3. 18. *We all with open Face beholding as in a Glaſs the Glory of the Lord, are changed into the ſame Image from Glory unto Glory.* That is, from one degree and meaſure of Grace and Holineſs unto another. Believers are now *like* unto God, but this *Likeneſs* is Imperfect; and therefore while they are here, they are ſtill growing into a greater *Conformity* unto him: But now in *Heaven*, Grace in the Saints is in its *Perfection.* Heaven is a Place where *the Spirits of juſt Men are made perfect.* Holineſs is the Advancement, the Elevation of the *Soul*, a higher pitch of Glory and Excellency it is not capable of; for Holineſs is the Glory of God himſelf; and therefore though God is ſaid to be Infinite in regard of his Wiſdom; Almighty, in regard of his Power; yet is he only ſaid to be Glorious, in regard of his Holineſs: So we read

Exod.

Exod. 15. 11. *Who is a God like unto thee, glorious in Holiness?* Now in Heaven, the Saints Holiness shall be in the highest degree, in the greatest eminency and perfection; and because herein they shall be like unto God, they also shall be *glorious* in Holiness; for they shall then have as much of Grace and Holiness as they can desire, or as God would have them to have; for when that which is *perfect* is come, that which is *imperfect* shall be done away. And O what a blessed state will that be, when the Saints shall have nothing in them that is weak and imperfect, nor nothing that is wanting or defective; but shall be for ever like unto God himself, perfect in Grace and Holiness.

Thirdly, The Saints *Sight* and *Vision* of God in Heaven, will be happy and joyful. A Believer is the only *happy* Person in all the World; his Life is a Life of continual Joy: either he doth, or he may always rejoyce. He hath always the Presence of God with him; he hath always the Love of God towards him; he hath always the Hopes, shall I say, nay, he hath the Assurance of Heaven and Glory in the Promise, continually set before him. And who may *rejoyce*, if he may not? He hath the Great, the Almighty God for his Shield and Protection here, and to be his exceeding great reward hereafter. And shall not such a one *rejoyce?* Is not here cause of *Joy?* O how happy is the Person that is in such a case as this! Such are commanded to *rejoyce evermore*, 1 *Thes.* 5. 17. Nay, in the most afflicted state and condition, such have cause of Rejoycing. *I am*, says the *Apostle*, *exceeding joyful in all our Tribulations.* And says our Blessed Lord, *Matth.* 5. 11, 12. *Blessed are you when men shall revile you, and persecute you, and speak all manner of evil against you falsly for my Name sake: Rejoyce, and be exceeding glad; for great is your reward in Hea-*

ven. Thus, whatever condition the People of God are in, yet ſtill they ought always to joy and rejoyce in God; and the *Reaſon* is this, becauſe they have the ſpecial Preſence of God with them; and where that is, there are frequent, though ſecret diſcoveries of God's Love unto them. How often doth God lift up the light of his Countenance upon ſuch, whilſt they are attending upon him in holy Duties, ſecretly whiſpering to their Souls, that they are accepted in the Beloved; vouchſafing to them ſome Diſcoveries of the inviſible and unſeen, but yet real, Glory and Happineſs of Heaven, and of their Intereſt in it; whereby their *Souls* are even raviſhed with an exceſs of ſtrange and unuſual Joy and Delight, beyond what they are able to expreſs: And yet all this is, whilſt, as the *Apoſtle* ſpeaks, Believers *walk by Faith, and not by Sight.* Now if this little *Sight*, and theſe ſmall *Enjoyments* that the Saints have of God here, which, in compariſon of what they ſhall ſee and enjoy of God hereafter, may be ſaid to be no Sight; for ſo the *Apoſtle* calls it, 1 *Pet.* 1. 8 *Whom as yet having not ſeen*; if this *Sight* of God, which as it follows in the next Words, is only *our Believing in God*; if this fills the Soul of a Believer with ſo great Joy and Delight, what then ſhall the *Beatifical Viſion* of God in Heaven do? If Faith and Hope do ſo raviſh the Souls of Believers with Joy and Delight, even then whilſt we are *abſent from the Lord*; for as the *Apoſtle* ſpeaks, *Whilſt we are at home in the Body, we are abſent from the Lord.* If yet the Joy of Faith and Hope be ſo great, O what then ſhall the Joy of Viſion be, when Believers ſhall not only be *abſent from the Body, and preſent with the Lord*, but ſhall be ever preſent with the Lord both in Soul and Body, ſeeing him face to face, and enjoying him as he is? Surely this Joy muſt needs be unſpeak-

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ably great and glorious; indeed this *Sight* of God is that which will not only amaze the Eye with wonder, but raviſh the Heart with eternal Ecſtaſies of Joy and Delight.

Fourthly, The Saints Sight and Viſion of God in Heaven, ſhall be permanent and perpetual. In this Life the People of God have not always the *Preſence* of God with them, nor the Manifeſtations of his Love and Favour towards them; but are often in the dark; for either they ſin away God's Preſence from them, which is moſt frequent; or elſe God for wiſe and holy Ends, ſees good to withdraw himſelf from them for a time; and when either of theſe happen, it is a ſad time with ſuch *Souls*; eſpecially, if Sin hath been the Cauſe of it: Such therefore walk very dejectedly; and the Truth is, their Caſe is very ſad; but yet it is that which many of the People of God have experienced. See how the Church complains, *Eſa.* 49. 14. *But Sion ſaid, the Lord hath forſaken me, my God hath forgotten me.* So the *Spouſe*, Cant. 5. 6. *I opened to my Beloved, but my Beloved had withdrawn himſelf, my Soul failed when he ſpake; I ſought him but I could not find him, I called him, but he gave me no Anſwer.* And as it hath been thus with the People of God formerly, ſo ſad Experience tells us, it is ſo with many of them ſtill: Sometimes they enjoy ſomething of God, his *Preſence*, and the Manifeſtations of his *Love* towards them, in a *Duty*; and O how ſweet and delightful is it to their Souls, when they thus meet with God! It is Heaven upon Earth; but theſe things do not laſt; for when *Duties* are ended, the People of God grow careleſs and remiſs, yield to Temptations, give way to Sin, become vain and worldly, and ſo loſe the *Preſence* of God, by reaſon whereof, they walk in *Darkneſs*, have no Manifeſtations of his Love and Favour towards them; inſomuch

insomuch that their Souls are even ready to faint and sink within them, under a despair of Mercy. This now is the Case of many a Child of God in this World; sometimes he hath the benign Influences of the *Divine Favour* darted into his *Soul*, which makes him greatly to rejoyce; but what God thus graciously gives, he doth not wisely and holily retain. These joyful Seasons abide not always with the People of God; but they soon lose them; the Light of God's Countenance is eclipsed, and his Face hid from them, by reason of their Foolishness. But it is not thus in Heaven; no Sin comes there to intercept between the *Face* of God, and those *holy Souls* for ever. There is no complaining of any Saint in Heaven, that God hath forsaken him, or hides his Face from him: But it shall ever be with those holy Ones, as our Lord tells us it is now with their *Angels*, Matth. 18. 10. *They shall always behold the Face of God in Glory.* This blessed *Object* of the Saints Happiness in Heaven, shall never be withdrawn from them to eternity; nor shall their *Sight* ever be wearied with beholding of it; nay, without this constant *Vision* and enjoyment of God, Heaven would not be a Happiness great enough to fill and satisfie the Desires of the Saints. Their Souls are so raised, so capacious, that they cannot be content with any thing, even in *Heaven* it self, unless they enjoy God there. Should God bestow upon them the Glory of all the Creatures either in *Heaven* or in *Earth*; should he confer upon them the Glory of all the *Kings* and *Emperors* in the World; yea, should he add to that the Glory of the *Sun*, *Moon*, and *Stars*; nay, should he add to them, the Glory of all the *Angels* and *Cherubims* in Heaven, yet still they would say, they had not enough to make them happy; for all these are not God. When therefore God hath given *Heaven* to the Saints, he must there

there give them the *Vision* and *Enjoyment* of himself, or else they will not account themselves happy. Nay, I will go a little farther still; it is not the *Vision* and *Enjoyment* of God in Heaven for a little time; suppose it were for a few Days or Years; nay, were it for many Thousands of them, this would not give their Souls full Satisfaction and Contentment, unless they could eternally enjoy God: This only, can make them compleatly happy; and now, and never till now, do they say they have enough. And O how sweet is this Word *Ever*, unto the Saints in Heaven, in the sense I am speaking of! *Ever* to be with the Lord; *ever* to have him smile upon the Soul; *ever* to behold his Face; *ever* to have his Presence with it; and *ever* to be under the Manifestations of his Love and Favour: Here, here is *Heaven* and Happiness indeed, thus to see, and enjoy God for *ever*.

And so much for the First Thing; What kind of *Sight* or *Vision* of God the Saints shall have in Heaven.

Secondly, Wherein doth it appear that this Vision of God will be so great a Happiness to the Saints in Heaven?

To this I *answer* in general; There is in God every thing that can make a Man perfectly blessed and happy. It is beyond all disputation, that the *Happiness* of Man must be that which is *good*; for that which is *evil* in it self, is not, nor cannot be desired as such, by any rational Creature; much less proposed by him as his ultimat End: No, the *Object* of Man's Happiness, must be something that is *Good*; nor yet is it any *Good* that will make a Man compleatly happy neither; but it must be a *Good* in which all *Good* is contained; now such a *Good* is *God*; and only he is such a *Good*: and therefore, to be a little more particular in the *Answering* of this *Question*, consider,

First,

First, *God is an universal Good, a Good in whom all Good is contained.* It is impossible there should be any desirable Perfection but what is in him. All the Creatures here below, are the several effects of the Divine Bounty and Goodness; and though they are good in themselves, yet have they their several *particular* limited Goodness. *Health* hath its particular goodness in it; and *Wealth* its particular goodness; and *Learning* its good; and so I may say of all other things whatsoever; they are all stinted to their *particular* ways of Beneficialness unto Man: To instance a little; The *Air* refresheth us, but it doth not feed us; our *Food* nourisheth us, but it doth not *cloath* us; our *Cloaths* warm us, but they do not *quench* our *Thirst*; *Water* cools and cleanseth us, but it is not a *Habitation* for us to dwell in; our *Houses* preserve us from the Injuries of the weather, but they cannot secure to us our *Health*. And all these put together, cannot defend us against *Losses* in the World; much less can they keep away *Death* from us, which will be the *destruction* of them all. Nay all these things, and whatever else there is, or can be imagined of goodness in all other things put together, and enjoyed at once, in the fulness of them; yet have they not *All Good* in them; no, so far are they from having *all Good* in them, that they are no way beneficial to us farther than they have the Blessing of God going along with them; for it is he that is all in all unto us in and by the Creatures. It is he that *feeds* us more than our *Food*. He *warms* us more than our *Cloaths*. He is more a *Habitation* to us than our *Houses*. He is more our *Health* and *Strength* than *Physick* and *Means* are. Yea, he is more our *Life* than our very *Souls* are. The Light of his Countenance, the Smile of his Face, is more our Joy and Consolation than all the Enjoyments of this World can be. Now God, that is all

these

theſe things to us in the uſe of them, he is a thouſand times more than all theſe things in himſelf: And if there be any of theſe things aforementioned, that are *deſirable*, certainly then that God that makes them deſirable, is infinitely more *deſirable* himſelf. It is God's *Prerogative* alone, that he is eminently *good*, and altogether *good*, and every thing that is good is in him. And ſurely if God be ſo *good* to his People in the Enjoyments he vouchſafes to them here, when they have but ſome ſmall Taſtes of his Bounty and Goodneſs; O how good will he be to them immediately by himſelf in Heaven! And this is that enjoyment of God which manifeſts it to be ſo great a *Happineſs* to the Saints in Heaven, that there God will be all in all unto them.

Secondly, God is a pure unmixed Good. He is ſo *good* that there is nothing that is *evil* or hurtful in him. All *Earthly* good things are defective and imperfect; there is ſomething of Sweetneſs in them; but withal there is ſomething of Bitterneſs alſo; if there be a drop of *Honey*, there is a drop of *Gall* mingled with it; no *Roſe* is without its *Prickles*, nor is there any *Condition* without its *Troubles*; no Enjoyments God beſtows upon his People, that have every thing that is good, and nothing but what is good in them; no, there is ſtill a *mixture* of ſome evil with them. And this is the Reaſon why a *Believer* cannot find Happineſs in any thing on this ſide Heaven, and the enjoyment of God there. God indeed is ſuch a *Good* in whom there is no *Evil*. He is *Light*, ſays the *Apoſtle*, *and in him there is no Darkneſs at all*, 1 John 1. 5. Light here below, is very pleaſant and delightful; but yet when it ſhines in its greateſt Luſtre, it is ſcarce enough to be a *Shadow* of the Light above in which God dwells; yea, which God is, and unto which no man can approach; as the *Apoſtle* ſpeaks, 1 *Tim.* 6. 16. While we are in this

this World, our *State* without us, will be like our *State* within us: Now in us, even in the beſt of us, there is *Sin*, as well as *Grace*, *Fleſh* as well as *Spirit*. Now becauſe all is not well within us, therefore all is not well without us. A *Mixture* of Sin and Grace cauſes a *mixture* of Joy and Sorrow in every condition here below: But it ſhall not be thus with the Saints in *Heaven*; for God, who is the *Object* of their Happineſs, is a *Good*, in whom, as there is all good, ſo there is nothing in him but what is good. Now that which is not only *good*, but contains in it *all good*, and hath nothing in it but what is *good*, that muſt needs be an *Object* that muſt always be deſired, and always be delighted in. Such an *Object* now is *God*; and hence therefore it is that after he hath been Millions of Years enjoyed by the Saints in *Heaven*, yet ſtill is he as much deſired as at the firſt moment of their entrance into *Heaven*: And hence therefore alſo it is, that that Life which the Saints ſhall always be ſpending in *Heaven*, but ſhall never be ſpent unto Eternity, ſhall be a Life of Joy and Praiſe. And this is it that makes it appear that the Saints *Viſion* and Enjoyment of God in Heaven, will be ſo great a Happineſs unto them.

Thirdly, God is a ſuitable Good; and therefore the enjoyment of him in Heaven muſt needs be a great Happineſs to the Saints. The things of this World, when enjoyed in the greateſt abundance, cannot make up a Happineſs *ſuitable* to the Deſires of a godly Man. Worldly Enjoyments have ſome *Suitableneſs* in them unto the *vileſt* part of a Saint, his *Body*: But as to his *better Part*, his *Soul*, which is that by which he is denominated to be a Man; ſo theſe Worldly Things have no *Suitableneſs* at all in them unto him, no not while he is here below. What hath a *Spiritual Soul* to do with *Earth-*

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ly Objects? What Communion hath Light with Darkneſs? The like may I ſay here: What *Communion* between a *Spiritual Soul*, and all *Earthly Objects? Earthly* Things are of too groſs a Nature and Quality to agree with the refined Nature of the *Soul*; yea, it is a great *Affront* and *Abuſe* that we put upon our Spiritual, Heaven-born *Souls*, when we give them nothing to feed upon, or to delight in, but what the Dregs of *Earthly* Enjoyments will afford them: Alas, the *Soul* is of ſo pure and refined a Conſtitution, that it cannot live in, much leſs be delighted with the foggy, thick, Air of *Earthly* and Senſual Enjoyments. It is a debaſing the noble and high-born *Soul* of Man, to attempt to match it with the low and baſe things of this World. *Spiritual Beings* and *Exiſtences* muſt have ſpiritual *Objects* to be pleaſed and delighted with; for they can take no Delight in other things, becauſe they are unſuitable to them. But now, when *Souls* are joyned unto *God*, ſpiritual things are joyned unto that which is ſpiritual; the ſpiritual *Soul* unto *God* who is a *Spirit*, and the God of Spirits: And therefore from the Soul's enjoying of God, and having eternal Communion with him, who is the *Father of Spirits*, thoſe Joys & Delights that hereby will everlaſtingly fill the *Soul*, muſt needs be inexpreſſibly great and glorious: And the Reaſon is this, becauſe here is a ſuitableneſs between the *Soul* and the *Object* to which it is united; and Suitableneſs always produceth Love, and where there is Love, there will be Joy and Delight: And always the more of Suitableneſs there is between one Perſon and another, or between a Perſon and an Object, ſtill the more of Love; and the more of Love, the more of Joy and Delight. Thus now it is between God and the Soul; no *Object* ſo ſuitable unto the *Soul* as God; no *Object* ſo loved and deſired by the *Soul* as God; and conſequently, no greater

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Joy and Delight can befal the *Soul*, than in the eternal Enjoyment of God. And this shall be the *Happiness* of the Saints in Heaven for ever.

Fourthly, *God is an All-sufficient Good*; *and therefore the Enjoyment of him must needs be a great Happiness to the Saints in Heaven.* Were it possible for a Man to live in this *World* free from all Pain and Suffering, in the Enjoyment of all outward Abundance, even to the utmost of what there is in all the Creatures, to make a Man happy; yet if all that Good that he enjoys, be not enough, if it doth not answer all his Wants, and fill all his Desires to the full, so that he can crave nothing more; this Man notwithstanding all his Enjoyments, hath not attained unto *Happiness*. It is true, he is in a happier condition than most men are, in regard whereof, possibly he is become the Envy of his Neighbours; but yet is he not compleatly happy; because there is an Insufficiency in all things here below, to make a Man happy.

The *Philosopher* tells us, that *Happiness* is a State wherein there is an aggregation, or meeting together of all good things whatsoever: So that according to this Definition of Happiness, if a Man could be supposed to enjoy all good things, and yet want but one, that Man could not be a happy Man. But God is an All-sufficient Good, and in the Enjoyment of him, we enjoy all that is good. He is *Self-sufficient* for himself, and *All sufficient* to his Creatures. This *Title* he gives himself, *Gen.* 17. 1. *I am*, says he to *Abraham*, *God all-sufficient*. There is in him a Sufficiency of all that is desirable, an immense Fulness, an Ocean of Goodness; all that *Good* that is in all other things whatsoever, is in him, with the addition of an incomprehensible *Over-plus*. Whatever *Good* any have found in *Relations*, *Friends*, *Health*, in *Learning*, *Wisdom*, *Wealth*, and *Honours*;

ours; all this, and much more is to be found in the enjoyment of one God. The whole *World*, and *God* put together, are not at all more excellent than God alone; for whatever Excellency there is in the Creature, it is more eminently and tranſcendently in God already; all Additions to him therefore ſignifie nothing! Nay, let me add, all the Creatures in the World, if they ſtand by themſelves, are but ſo many *Cyphers*, that ſignifie nothing, unleſs the great God, as a *Solid* Number, be added to them. Set God aſide, and in the whole Creation there is not an All-ſufficiency to be found for one Soul: But that Soul that enjoys God, hath an *All-ſufficiency*; ſuch an one may ſay with the *Apoſtle*, *I have all, I abound, I am full*; and with Holy *David*, *The Lord is my Portion, I ſhall not want*. For having him who is all, to be ours, we have All. And this now is the *Happineſs* of the Saints in Heaven, that there God ſhall be all in all unto them.

Fifthly, God is a ſatisfying Good, and therefore the Enjoyment of him, muſt needs be a great Happineſs to the Saints in Heaven. Pleaſure and Delight is of the *Eſſence* of *Happineſs*, and flows from that ſatisfaction that our Deſires receive in the enjoyment of a *Good* we poſſeſs. And whatever it be that we enjoy, if it be not enough to fill and ſatisfie our Appetites from craving more, we are ſtill ſhort of *Happineſs*, let our Enjoyments be what they will. Such a *Good* now is God; a *Good* beyond whom there is nothing imaginable to be conceived; and therefore it is impoſſible there ſhould or can be any thing deſired: But nothing elſe is ſo; if we leave God out, whatever we take in, the *Heart* will ſtill be capable of deſiring more. All the World, and all the Creatures that it is ſtock'd withal, ſhould they conſpire, and meet together, to make up a *Happineſs* for one *Soul*, they could not do it. God

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hath not given a Commiſſion to any thing here below; no, nor to all of them put together, to give us *Contentment* and *Satisfaction*; he hath commiſſionated the things of the World to feed us, to cloath us, to ſtrengthen us, and to refreſh us in the Houſe of our *Pilgrimage*; but it is only himſelf that can give us Contentment and Satisfaction. *Worldly* Things are ſo far from giving us *Contentment*, that there is this *Curſe* of God upon them all, that whoever ſets his Heart and Affections inordinately upon them, ſhall never be *ſatisfied* with them; for as the Wiſe Man ſaith, *Eccleſ.* 5. 10. *He that loveth Silver, ſhall not be ſatisfied with Silver; nor he that loveth Abundance, with Encreaſe.* Now the true *Reaſon* why nothing here below can give *Satisfaction* and *Contentment* unto the Soul, is, becauſe none of theſe Things are ſo *good* as the Soul; nor none of them are ſo *great* as to be able to fill up the vaſt capacity of the Soul: The *Soul* of Man is like unto a bottomleſs Gulf; throw in what you will of worldly things; nay, throw in the whole *World* it ſelf, yet is there a Vacuity and Hollowneſs, that cannot be filled up thereby. Moreover, the *Soul* of man is of a *Noble* and *Excellent* Being, and next to *Angels*, the Top and Flower of the *Creation*, and all Things here below are inferiour to it; nay, they are *Dregs* and *Lees* compared to it. Now that which is our *Happineſs*, muſt not be ſomething below, but ſomething better than our ſelves, becauſe it muſt perfect us; but all Things in the *World* are worſe than our ſelves; and the *Soul*, in cleaving to them, is ſecretly conſcious to it ſelf, that it doth both debaſe and diſparage its own *Excellency* in adhering to them; and therefore it meets with no *Satisfaction* in them: For ſo long as all Things here below are both leſs than the *Soul*, and worſe than the *Soul*, it is impoſſible the *Soul* ſhould receive *Satisfaction* and *Contentment*

ment in them. But now *God* is infinitely great, and therefore he can fill the *Soul*; and *God* is alſo infinitely good, and therefore he can *ſatisfie* the *Soul*, ſo that it ſhall not deſire any thing above him, or beſides him. As nothing can be the *Perfection*, ſo nothing can be the *Satisfaction* of the *Soul*, but he that made it. The *Soul* is never at reſt till it return unto God, who is its Reſt and Centre; therefore ſays *David*, Pſal 116. 7. *Return unto thy Reſt, O my Soul; for the Lord hath dealt bountifully with thee.* When God deals ſo bountifully and graciouſly with the *Soul*, as to beſtow himſelf upon it, then the *Soul* hath Reſt and Satisfaction indeed, and never till then. The Enjoyment of God is that ultimate *End*, and perfect *Good* that is only able to fix the *Spirit* of Man; which, otherwiſe not meeting with its Match, is toſſed to and fro, labouring under perpetual Diſquietments, and reſtleſs Fluctuations. God is that *Almighty Goodneſs*, and Sweetneſs, who alone is able to draw out all the Appetites of the *Soul* unto himſelf, ſatisfie all its Cravings, charm all its reſtleſs Motions, and cauſe all its *Faculties*, in the pureſt and moſt complacential manner to conſpire together how to give up themſelves wholly and entirely to himſelf. The Enjoyment of no *Good*, ſhort of the higheſt and the chiefeſt *Good*, can ſatisfie the *Soul* of Man; now this *Good* is only *God* himſelf, and the *Enjoyment* of him in *Heaven*, is that which only gives full contentment to the *Soul* in all its Capacities and Deſires.. The Happineſs of the *Saints* in Heaven ſhall be the ſame which God himſelf enjoys: Now the infinite Bleſſedneſs of *God* conſiſts in the Fruition and Enjoyment of himſelf; for himſelf is his own Happineſs: Now this alſo is to be the Happineſs of the *Saints* in Heaven, even an intimate and immediate Enjoyment of God; and ſurely this muſt needs be infinitely ſatisfactory to them.

them. Enlarge therefore, O *holy Soul*; make room for thine own *Glory* and *Happineſs*, ſpread forth thy ſelf wide; yea, ſtretch out thy Deſires as large as Heaven it ſelf; for the God of Heaven will fill and ſatisfie them.

Sixthly and Laſtly, *God is a permanent and everlaſting Good; and therefore the enjoyment of him muſt needs be a great, yea the greateſt Happineſs of the Saints in Heaven.*

Were God an *univerſal Good*, as he is; and did the *Saints*, in the enjoying of him, enjoy all Good in Him; Were *God*, as he is, a pure and unmixed *Good*, and in the Enjoyment of him, were there no mixture of any thing that is *Evil*, as there is not; Were *God* the moſt ſuitable *Good* unto all our deſires, as he is; Were he alſo an All-ſufficient *Good*, able to relieve and ſupply all our Wants and Neceſſities, as he is; Were *God* alſo a ſatisfying *Good*, that could give full Contentment to the Soul, as he can: Yet if he were not a permanent and an abiding *Good*, the Soul could not be *Happy* in the Enjoyment of him; for the Thoughts of loſing ſo great a *Good*, though it were after Millions of Years Enjoyment thereof, is that which would fill the *Soul* with Bitterneſs and Sorrow, while it doth enjoy it. O how would the *Soul* ſigh and ſay; It is true in the Enjoyment of *God*, I now partake of a great *Happineſs*, yea, the greateſt that I can poſſibly enjoy: But *alas*, there's a Time a coming when I muſt part with this my *Happineſs*. O my *Soul* thou ſhalt not be always thus *Happy*; thy *Bleſſedneſs* is every moment wearing away; thy *Happineſs* grows leſs and leſs daily, becauſe the Time of enjoying it grows ſhorter and ſhorter. And muſt not, yea can it be otherwiſe, but that the Thoughts of loſing ſo great a *Happineſs* ſhortly, muſt abate much of the Comfort and Delight that otherwiſe the Soul would take in it.

But now on the other ſide, when a Godly Man conſiders with himſelf, It is true the Enjoyments of this *World*, whereof I have a large ſhare, and wherewith I have been often refreſhed and delighted, are of a periſhing Nature, and but of a ſhort continuance; if not long before, (as is the Caſe of many,) yet to be ſure at *Death* they and I muſt take our eternal leaves one of another: But this is my *Comfort*, I have an Intereſt in that *God*, between whom and me *Death* ſhall never part; nay, between whom and me *Death* ſhall be ſo far from making a Separation, that it ſhall bring us the ſooner and nearer together; in whom I ſhall enjoy every thing that is *good*; not only univerſally, unmixedly, ſuitably, ſufficiently, and ſatisfactorily; but perpetually and everlaſtingly; and never ſhall I be ſeparated from the Enjoyment of him, nor from the Enjoyment of all that is *Good* in him; *for in his Preſence is Fulneſs of Joy, and at his right Hand are Pleaſures for evermore*, Pſal. 16. *ult.* Theſe Things now put together, make it very evident, that the *Saints* ſeeing and enjoying of God in *Heaven*, is a great Happineſs.

CHAP.

CHAP. III.

Further Discoveries of the Saints Happiness in Heaven, manifested in their being freed, (1.) From all Afflictions. (2.) From all Temptations, both from Satan and the World. (3.) In a perfect Freedom from all Sin. (4.) In the Perfection of Grace and Holiness. (5.) In partaking of Fulness of joy; which is pure, spiritual, full, and everlasting. (6.) In excellent Glory and Honour, that shall then be put upon them.

THough much hath been already said concerning *Heaven* and the *Happiness* of the Saints there, yet is there much more of that *Happiness* still to be *explained*; in the Reading and contemplating whereof, holy *Souls* cannot but be much delighted: As,

First, *In Heaven the Godly shall enjoy a perfect freedom from all that is troublesome and afflictive.* In this Life the People of God are always subject to *Afflictions*; they are their *Lot* and *Portion*, while they are here. The *Legacy* our blessed Lord hath bequeathed to all his Followers to the end of the *World*, in *Luke* 14.27. *He that taketh not up his Cross, and followeth me, cannot be my Disciple.* John 16, 33. *In the World you shall have Tribulation.*

tion. What is ſaid of Man in general, that he is *born unto Troubles, as the Sparks fly upward,* being but of few days continuance here, and thoſe *full of Trouble*; is much more true of the Godly in particular. *Afflictions* are the daily Diet-drink of a Chriſtian, the *Path-way* in which he walks to Heaven, *Acts* 14. 22. *Through many Tribulations we muſt enter into the Kingdom of God.* 2 Tim. 3. 12. *All that will live godly in Chriſt Jeſus muſt ſuffer Perſecution. They who are not of the world, but choſen by God out of the world,* are ſure to meet with the World's Hatred: ſo our *Lord* tells us. *John* 15. 19 *John* 17. 14. A *Saint's Peaceable* and *quiet State* is yet to come. In this Life they receive all their *evil* things from *God*, from *Men*, and from *Devils*; and when they arrive at Heaven, their *afflicted, perſecuted State* is over; and inſtead thereof, they ſhall for ever be partakers of *Peace* and *Joy*. O all ye *Saints* and *People* of *God*, that now can ſet upon no Work or Service for God, but you meet with *Oppoſition*; yea, and if you will go through with it, are ſure, not only to loſe the Love of the World, and to part with many of your outward *Comforts* and *Enjoyments* in ſo doing, but alſo to meet with many *Enemies* that will *afflict* and *perſecute* you in the diſcharge of your Duty; yet be not affrighted at it, but *perſevere* therein; and for your *Encouragement*, know, that while you do ſo, you are ſecure of the *Love* and *Favour* of *God* to you; and the Time is almoſt come, when you ſhall ſee an *End* of all your *Perſecutors*; yea, and of their *Perſecutions* alſo. How quickly will *Death* come in to your Relief, and put you out of the reach of all their *Malice to* harm you for ever: For in *Heaven* you ſhall never meet with any company that ſhall diſcourage your Hearts, or weaken your Hands, but ſuch only as will gladly further you in your holy Work, by joyn-

ing Hearts and Voices with you in everlaſting *Joy* and *Praiſes*. And until that Time doth come, let *Faith* and *Hope* ſupport and bear you up, that you may always *in Patience poſſeſs your Souls*: And whatever *Reproaches* you meet with for well doing, bind them as ſo many *Crowns* upon your Heads; value them with *Moſes*, as *greater Riches* to you *than all the Treaſures of the world*; yea, as the bleſſed *Apoſtle* ſays, in *Jam.* 1. 2. *Let it be all joy unto you, when you fall into divers Temptations*; remembring God can deliver you from them; however he will quickly deliver you out of them, recompenſing *Tribulation to them that trouble you*; *but unto you who are troubled, Reſt and Peace* for ever.

In this Life alſo the *People* of God *ſuffer* many *Loſſes*, meet with many Diſappointments: But in *Heaven* there are no ſuch things. All *Treaſures* laid up on Earth are ſubject to the *Moth*, to the *Ruſt*, and to the *Thief*. Inward Corruption, or outward Violences do often deprive us of them; or if we loſe them not ſo, *Death* to be ſure will put an end to our Enjoyment of them: But it is not ſo in *Heaven*; Treaſure laid up there is ſafe and ſecure; there's no *Moth* nor *Ruſt* to corrupt it, nor no *Thieves* to rob and ſpoil us of it. A Saint's *Happineſs* in *Heaven* cannot be loſt, nor ſhall a Godly Man ever meet with any Diſappointments there, unleſs it be by finding a *Happineſs* far greater than ever he imagined. All in *Heaven* is like unto the *God* of Heaven, permanent and abiding. It ſhall not be with a *Saint* there, as it is with him here: Now his Condition is ſubject to *Change* and *Alteration*; ſometimes he is *high*, and ſometimes *low*; ſometimes *rich*, and ſometimes *poor*; ſometimes in *peace* and *liberty*, and ſometimes under *reſtraint* and *impriſonment*: But the *Happineſs* of Heaven is always one and the ſame, ſubject

subject to no *Changes* or *Viciſſitudes*. And as for the loſs of *Friends* and *Relations*, a great *Affliction* unto many in this World, it ſhall not be ſo with us in *Heaven*; for whoever of them we meet with there, they and we ſhall never be parted. Saints in *Heaven* have not only the beſt *Company*; but they have that *Society* with the greateſt Advantage, being ſuch as ſhall never be broken, but continue everlaſtingly. Here the People of God greatly love and delight in the *Society* of one another as they are *Saints*; but becauſe they are alſo *Sinners*, Death will make a ſeparation between them: But when once *Sin* is *extirpated* out of them, as it ſhall be in *Heaven*; then as they ſhall be the beſt *Company*, ſo they ſhall be a *perpetual Society*. Here the *Fear* of loſing our *Friends* and *Relations* is a great *Diſquietment* to us while we enjoy them; but in *Heaven* all ſuch *Fears* are aboliſhed. Let but *Husband* and *Wife*, let but *Parents* and *Children*, let but *Friends* and *Relations* make *Heaven* ſure to their own *Souls*; let them but clear up to themſelves their *Title* unto that *Happineſs* that is to be enjoyed in *Heaven* through the great and bleſſed *Redeemer*; and then though *Death* will part them one from another for a *Time*, yet it ſhall certainly bring them together again in *Heaven*; and though ſome of them are more *Happy* than others, becauſe by *dying* before them, they get to *Heaven* ſooner than they, yet ſhall they all come thither in their *appointed* Time, and then ſhall they be free'd from all *Fears* of ever being parted aſunder any more: And inſtead thereof they ſhall know themſelves to be confirmed in the *Happy* and Everlaſting Enjoyment of one another in Glory.

In this Life alſo the People of God are often afflicted with many *Weakneſſes* and *Diſtempers* of *Body*, in reſpect whereof their Lives may be called a

Dying Life; Oh! what wearisome Days, what tiresome Nights do they sigh and groan away by Reason hereof? Oh! what mournful Complaints are there made by them upon this Account; some daily crying out, Oh, my *Head*! Oh, my *Stomach*! others, Oh, my *Side*! Oh, my *Bowels*! seldom are they free two days together from some Distemper or other; yea, so rack'd and tormented are they with Extremity of *Pain*, that their Lives are little better almost than a continual *Burthen* to them. But now in *Heaven* all these *Complaints* shall cease; they are only the Effects of *Sin*; and therefore to accompany us only in our *sinful State*; and when *Sin* shall be expelled out of the *Soul*, as it shall be in *Heaven*, Sickness and Distempers shall never more annoy these *Bodies* of ours. As *Job* speaks of the *Grave, there the weary are at rest*; that is, those who now are wearied with labours and pains, when they come to lye down in their *Graves*, shall be at *Rest*: And if it be thus in the *Grave*, how much more shall it be so in *Heaven*, and that not by insensibleness and want of feeling as it is with those that are *dead*; but because the *Happiness* of that State is so great, as is not only exclusive of, but cannot possibly admit of any such thing as *Pain* and *Sorrow*; being a State made up of perfect *Joy* and *Delight*, in an eternal Perpetuity; for *they obtain joy and gladness, and Sorrow and sighing flee away*, *Esai.* 35. 10.

Secondly, *in Heaven the Saints shall enjoy a perfect Freedom from all Temptations.*

In this World *Temptations* make the Lives of God's People very uncomfortable to themselves, and very disquieting unto others. Now as to the *Temptations* that most afflict the People of God in this Life, they are such as either come from the *World* and the *Flesh*, or such as come from the *Devil*. As for

for thoſe *Temptations* that come from the *World* and the *Fleſh*; as their Numbers cannot be expreſſed, ſo their Burthen cannot be born without the Aſſiſtance of Divine Grace: While we are in this *World*, we walk in the midſt of *Snares*, *Temptations* lie in wait for us in all our Ways, attend us in all our *Enjoyments*, follow us into all Societies, keep us company in all our *Solitarineſſes*; we can ſcarce caſt our Eyes any where, but we are in danger by ſomething or other to be drawn away from God. Every Condition, every Place, every Duty, every Mercy, and every Relation adminiſter matter for a *Temptation*. When we behold thoſe that are much above us, then a *Temptation* to Envy aſſaults us. When we behold thoſe that are low in the *World*, and much our Inferiours, then a *Temptation* to Scorn and Contempt preſents its ſelf to us. Hath God bleſs'd us in the World, that we grow rich, and become Men of great *Eſtates*, how ſtrong, and almoſt invincible are our *Temptations* to be *proud*, and to *forget*, yea to *deny* God? If God lay us *low* in the World, O how hard is it to be *Poor*, and not to be *Diſcontented*; nor to make uſe of unlawful means for our Relief, rather than to wait patiently God's time for the Supply of our Neceſſities? When we are in our *Health* and *Strength*, O how ſtupid, how careleſs are we as to the Concerns of our *Souls*! How few Thoughts have we of, and how little Preparation do we make for, our Eternal State? If God deprive us of our Health and Strength, and by Sickneſs warns us that *Death* is making haſte towards us, then the ſudden Approach of that *King of Terrors* diſtracts us with ſuch Fears and Horrors, as overwhelms and ſinks us into *Deſpair*, ſo that we give up all for loſt.

But now when by *Death* a Saint comes to take his leave of this World in his flight towards Heaven, his Soul is escaped out of all these *Dangers* and *Temptations*; all these Snares are then broken in pieces for ever: For whither he is gone, none of them can come after him. In Heaven there's nothing but what tends to the advancing of our Joy, and the promoting our Eternal Happiness.

And as in *Heaven* Saints shall be free from the *Temptations* of the *World*; so shall they be free from the Temptations of *Satan*, the grand Enemy of their Souls, and the continual Disturber of their *Peace*. The *Apostle* tells us, he is always *going up and down, like a roaring Lion, seeking whom he may devour*, 1 Pet. 5. 8. And because he cannot destroy the People of God, nor hinder them from Heaven hereafter, therefore he will do what he can to disturb and disquiet them here.

And, Oh how doth it make a godly Man inwardly to *sigh* and *mourn*, that he can never set about any thing that is good, but the *Evil One* is working against him with his *Temptations*, either to dissuade him from doing of it, or to disturb him in the doing of it; filling his Mind, not only with vain and foolish, but with wicked and sinful thoughts, that continually indispose to, and distract him in it! And, if notwithstanding all this, a godly Man will persevere, and go through his Work, till he hath finished what he is about; then to find the *Wicked One* discouraging him after his Performance; telling him, that because of those Wandrings and Distractings, which himself hath been the cause of in a great measure, therefore God will not own nor accept what he hath done: This certainly must needs be a great Disquietment to a gracious Heart. And yet these are the daily *Temptations* and Discouragements that a godly Man is striving with, and contending against, by reason of that Evil One. This,

This, if any thing, will bring a *Saint* upon his knees, and make him, with the *Apoſtle*, to pray again and again; yea, to beſiege Heaven day and night with Prayers and Tears, that he may be delivered from that cruel and bloudy Hell-hound, and from all his wicked Solicitations.

Well be patient, O all ye *Tempted* holy Souls; for though the *Temptations* you meet with, be ſo black and horrid, that nothing can match them but the Blackneſs of Hell it ſelf, from whence at firſt they came; though you are at preſent engaged in a very unequal *Match*; for what can *Fleſh* and *Blood* do to contend with *Principalities and Powers, and Spiritual Wickedneſſes in high Places?* Yet remember, ſtronger is he that is in you, than he that is in the World. And in this hour of your *Temptation*, and Conteſt with the Powers of Darkneſs, there are theſe Two Things, among others, that may *comfort* you; the one is, Let the *Temptations* be as black and diſmal as *Hell* can make them, yet if a godly Man yields not his conſent to them, they are none of his Sins, nor ſhall they be charged upon him as ſuch. The other is this; That *the God of Peace will ſhortly tread Satan under his feet*; nay, he himſelf ſhall ſhortly trample him under his own feet. The *Time* is haſtning apace, and it cannot be long before *Death* will come in to thy relief, and ſet thee beyond the reach of all his *Temptations*. It is true, while we are in the Wilderneſs of this World, the *Devil* will never let us be quiet; but will be continually caſting his *fiery darts* at us, following us with one *Temptation* after another; and when at any time, in the ſtrength of our great Lord, we have worſted him in one *Temptation*, yet are we ſure to be vexed by him in ſome other.

But yet be not diſcouraged, O *Believing Soul!* notwithſtanding all the *Aſſaults* of this *Evil* One;

But maintain thy Conflict, keep thy Ground; yield not basely and cowardly unto any of his *Temptations*; but continue to resist him stedfastly in the Faith; for the Time of thy wrestling and contending with him, cannot last longer than thy short and transitory Life; and remember for thy *Support*, that as now thou neither standest nor fightest in thine own strength, but in the strength of another; so certainly shalt thou in that strength overcome; yea, obtain an everlasting Conquest over all *Satan's Temptations*. The Time of thy *Death* will be the Time of thy eternal Deliverance, not only from all his *Temptations*, but from all his *Malice* and *Envy*, that put him upon those *Temptations*. O what a Happiness will this be! And O how greatly should a *Believer* long for the accomplishment of it! for then shall the *Devil* be as unlikely to *tempt*, as our Hearts to close with his *Temptations*, and both alike impossible.

Thirdly, In Heaven *Saints* shall enjoy a perfect Freedom from all Sin.

There is no Evil in the World the People of God complain of with greater Grief and Sorrow, than they do of *Sin*; this makes them go bowing down greatly; yea, to sigh and mourn continually. What says holy *David*, Psal 38. 3, 4, 5, 6? *There is no soundness in my Flesh because of thine Anger; neither is there any rest in my Bones by reason of my Sin. Mine Iniquities are gone over my head, as a Burden too heavy for me to bear. My Wounds stink, and are corrupt, because of my Foolishness. I am troubled, I am bowed down greatly, I go mourning all the day long.* Thus holy *Paul* complains also, in *Rom.* 7. 14. *I am carnal, and sold under sin.* Verse 21. *I find a Law, that when I would do good, Evil is present with me.* And,

23. *I see another Law in my Members, warring against the Law of my Mind, and bringing me into captivity to the Law of Sin that is in my Members.* In the sense whereof, he cries out as a Man greatly oppressed in the next Words; *Oh wretched man that I am, who shall deliver me from the Body of this Death?* In-dwelling Sin renders the Lives of God's People very bitter and uncomfortable: And how can it be otherwise? For *Sin* is the constant Source and Fountain of all their Miseries. There is no Distress, or Trouble befalls a *Godly Man*, but *Sin* is the meritorious procuring Cause of it. Sometimes *Sin* disturbs his *Peace*, sometimes it impairs his *Grace*, sometimes it breaks his *Bones*, but it always pollutes and defiles his *Soul*. Oh what sad work doth *Sin* make continually! and the best it can end in, is *Repentance* and *godly Sorrow*. A Christian in this Life is always in a Conflict with *Corruptions*. *Sin* and Lust are continually warring against the *Soul*: So saith the *Apostle*, Gal. 5. 17. *The Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these two are contrary the one unto the other, so that ye cannot do the things that ye would.* Sin draws a godly Man one way, and *Grace* draws him another; *Sin* in him will not yield, and *Grace* in him cannot yield: And though through the strength of the *Spirit*, enabling him to exercise *Grace*, he is daily getting ground of his *Corruptions*; yet is it very slowly; what he gains is as it were, by Inches; every step he takes through his *Enemies Country*, he is fain to force his way; and he never obtains a *Victory* over *Sin*, but it is with great strugling and wrestling. He is always standing upon his *Guard*; and if he chance to slumber never so little, or be negligent in his spiritual watch, he is presently surprized by a *diligent Enemy*, that always lies in wait, and observes him. This now is

the constant Life of a Christian, always to be maintaining a Warfare with *Sin*, that is continually stirring in him, and ever ready to put forth it self one way or other to do him Mischief.

Sin is continually making the Life of a godly Man uncomfortable; and while *Sin* is in him, it will not be otherwise: Now *Sin* will always be in him while he is in this World; and therefore he will always have some Troubles, some Perplexities, to afflict and disquiet him. But when *Death*, that *Friend* of the Saints (for so *Death* is to them, and to none but them) comes, they shall be perfectly free from all that which now afflicts and troubles them; because they shall be perfectly free from *Sin*, that is the Cause of it. And therefore, that I may note it by the way, With what rejoycing of Soul should a godly Man, upon this account, entertain the thoughts of *Death*? How welcome should the approach of this Friend of his be unto him? For certainly a Saint hath not a better Friend in all the World; for next unto Jesus Christ, who hath made satisfaction for a Believer's Sins, and obtained Life and Salvation for his Soul, Death must needs be his best Friend; because it frees him from all Sin. He that frees us from the *Evil* of our Sins, and from suffering *eternal Punishments* due to us because of them, by satisfying the Justice of God for them, must needs be our best and chiefest Friend; and next unto him, he that frees us from the being of Sin, that we may no more offend God thereby, and that is *Death*. And indeed none in the World can be kinder to a *Saint*, or do such an *Office* of Love for him as *Death* doth; for at once it sets him not only out of the reach of all his Enemies, but perfectly frees him from that which caused them to be so, and that is Sin; and herein the Goodness of God is greatly to be observed, that *Death*, which is a *Punish-*

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ment for Sin, ſhould be turned into the deſtruction of the very Being of Sin; and ſo it is to every Believer: For after *Death*, Sin ſhall not only ceaſe to act, but ſhall ceaſe to be.

Two Things commend *Death*, and ought to make it deſirable to every Believer: One is, That it frees him from all Sin; and the other is, That it brings him to the everlaſting enjoyment of God; and the latter depends upon the former; for till a *Believer* is perfectly freed from all Sin, he can have no entrance into Heaven, where God, the Fountain of all Bliſs and Happineſs, is ſeen and enjoyed. And certainly where Sin is felt as a heavy Burthen, by any Soul, and where God is the Delight of that Soul, *Death* muſt needs have an amiable Aſpect; and ſo it will, if the Soul act as it ought to do. Should God ask one *Godly Man* after another, What is it that you moſt deſire; tell me, and it ſhall be given you? would they not all with one conſent, ſay, *Lord*, that we might be freed from Sin? Oh that we might be delivered from our Corruptions, that we might never offend and diſpleaſe God; *Lord*, thou that knoweſt our hearts, knoweſt that nothing in all the world is ſo great a Burthen to us, as theſe ſinful Hearts and Natures of ours, whereby we are neceſſitated to offend thee; this is the conſtant Language of their *Prayers*, of their *Cries*, of their *Tears* day and night, that they might be rid of *Sin*. Would it not be the moſt welcome *News* in the world to them, that the Time were come, wherein they ſhould *ſin* no more? Certainly were it offered to their choice, there is no godly Man in all the World, but would rather chuſe to be freed from *Sin*, than to be made the *Heir*, yea than to be the *Poſſeſſor* of the whole World. What good, ſays a *Godly* Man, would the World do me, ſo long as *Sin*, and a naughty Heart inhabit in me? Theſe, *Lord*, ſaith a gracious

ous Soul, would do me more hurt in one day, than the Enjoyment of the whole World to Eternity, can do me good: O *Lord*, therefore whatever thou doſt with me, or whatever thou doſt for me, deliver me from this Body of *Sin* and *Death* that I continually carry about with me

Why, know, all ye holy and gracious Souls, whoever you are, that thus go up and down mourning and complaining by reaſon of *Sin*, know for your eternal Comfort, that when you have continued waiting but a few days longer, God will grant your Deſires; for when you come to Heaven, whither *Death* will certainly and ſuddenly bring you, *Sin*, an unholy Heart and Nature ſhall never more afflict or trouble you; for *Sin*, that was here your Burthen to feel, ſhall there be your Delight to be for ever without; that impenitent, unbelieving Heart, thoſe vain, yea, ſinful Thoughts, which were wont to lie down, and riſe up with you, which did uſe to follow you to every Duty, and accompany you in every Place and Service, and which you could no more leave behind you when you went to *Pray*, to *Hear*, to *Read*, or to *Meditate*, than you could leave your ſelves behind you, ſhall all be left behind you, when you come to die; they did, and would keep you *company* while you lived, but they ſhall not go one ſtep with you beyond Death; then you take your leave of them, bidding an *eternal Farewel* to all Sin. *O my Soul, when ſhall that bleſſed day come that thou ſhalt thus take thy leave of Sin, never to wound thy Conſcience, never to defile thy Soul, nor never to diſpleaſe thy God thereby any more! O what a bleſſed ſtate will that be, when Death ſhall ſend a godly Man to Heaven, perfectly free from all Sin, not only as to the Power of it, but alſo as to the vexing and diſquieting Preſence of it, where he ſhall ſpend an*

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Eternity in ſerving and praiſing of God without the leaſt interruption, imperfection, or wearineſs of Soul for ever. And doth not *Death* in this appear a Believer's great *Friend*, in that what Prayers and Tears, Sighs and Groans, together with the aſſiſtance of the Spirit of God did gradually, that is mortifie and deſtroy Sin; that *Death* doth for a Believer at one blow, perfectly freeing him from the Burthen and Being of *Sin* for ever?

Fourthly, *In Heaven the People of God ſhall arrive unto a Perfection of Grace and Holineſs.*

As all that the Saints *have* here, is but mean, compared to what they ſhall *attain* to hereafter; ſo all that the Saints *do* here, is but mean, compared to what they ſhall be enabled to *do* hereafter. *Grace* in a godly Man in this Life, is in its minority, and therefore the acting of Grace muſt needs be accordingly. The *Excellency* and *Beauty* of a Saint lies inward, in the *hidden Man of the Heart*; or as the *Pſalmiſt* ſpeaks, he is one that is *all glorious within.* And becauſe *Grace* in him is inward, therefore its *Excellency* is not ſo viſible and apparent. Grace in a godly Man, neither doth, nor can ſhine forth in its *Glory* and *Beauty* here, becauſe Sin in him eclipſes the ſplendor of its appearance. The imperfection of *Grace* is diſcernable here; but the Perfection and Beauty of *Grace* is neither known nor attainable here. The higheſt degrees of *Grace* and *Holineſs* that the beſt of God's People reach unto here, comes infinitely ſhort to what they ſhall attain to in Heaven. It is true, a *little Grace* in a Saint now, makes him glorious in the eyes of thoſe who have a Spirit of diſcerning to behold it; in reſpect whereof, the Saints are called *the excellent ones of the Earth*, Pſal. 16. 3. Now if the weakneſs and imperfection of *Grace* (for that which the People of God attain to of *Grace* here, is no more compared with what they ſhall attain

tain to in Heaven.) if this weakneſs and imperfection of *Grace* be ſo excellent and glorious, O how exceeding glorious will the perfection and beauty of *Grace* be hereafter? How glorious have ſome of the Saints of God of old appeared, when their Excellency hath chiefly appeared in the Oriency and ſparkling Beauty but of ſome one particular *Grace*; as for inſtance, How glorious was *Abraham* for his Faith; *Moſes* for his meekneſs & ſelf-denial; *Nehemiah* for his zeal for God and his Glory; *David*, for his Love to God and his Ordinances; *Job*, for his Patience; S. *Paul*, for his unwearied Induſtry and Laborioufneſs in the Work of God, and the Service of Souls? O how eminently glorious have the particular actings of theſe particular *Graces* in theſe Servants of God made them in all Ages; inſomuch that the Spirit of God hath thought good to record their Excellencies in the holy Scriptures; and their Praiſe ſhall be in all the *Churches* of God to the end of the World. Now if the Saints Eminency in ſome particular *Graces*, have made them ſo glorious, notwithſtanding their Imperfections other ways, how glorious and excellent will they appear, when all that *Grace* and *Holineſs* that ſhall accompany them to *Heaven*, and is there neceſſary unto their Happineſs, that they may *ſee* and *enjoy* God to eternity, ſhall be fully and compleatly perfected, having nothing of the leaſt allay of any ſpot or imperfection in their *Graces*, or in their Perſons, to take off from the *Beauty* and *Glory* of the one or of the other for ever? In *Heaven* Grace in a *Saint* is in its excellency, and in its *viſibility*, there is *Grace*, and nothing but *Grace*; there is *Grace*, and all *Grace*; yea, there is all *Grace* ſhining forth in its fulneſs, and utmoſt perfection of Glory to eternity. In this Life *Grace* in the People of God is never perfect; in ſome things they are always defective, in other things always wanting;

wanting; they are continually aiming at, and going on unto *Perfection*, though while they are here they do not attain unto it. In the *Work of Regeneration*, they are truly *ſanctified* and made holy; but it is in *Heaven* only that they are *perfectly* ſanctified. The Lord Jeſus Chriſt now loves his *Church*, and he hath abundantly manifeſted that he doth ſo, in giving himſelf for it, *that he might ſanctifie and cleanſe it with the waſhing of water by the word*, as the *Apoſtle* ſpeaks: But he never preſents it to himſelf *a Glorious Church, not having ſpot or wrinkle* till he brings it to Heaven. By a work of *Sanctification* he is now daily cleanſing and purifying of it; but the full *Perfection* and *Beauty* of *Holineſs* is not put upon it, till the Marriage between him and his Church be conſummated in Glory. Here in this Life there is much *Imperfection* in the Righteouſneſs and Holineſs of the *Saints*, many Faults and Infirmities they have, that others may cenſure and condemn, and themſelves ought to bewail and mourn for; but in *Heaven* they ſhall be *Faultleſs*, ſo ſaith the *Apoſtle*, *Jude* 24. Whilſt the Church is *Militant* upon Earth, though ſhe is black, and hath her ſpots, yet is ſhe comely; but when ſhe comes to be *Triumphant* in Heaven, then will ſhe be as a beautiful *Bride*, adorned with fulneſs and perfection of Grace and Holineſs, fitted and prepared for her Lord and Husband's Company, *Rev.* 22. 2. where every Saint ſhall behold and love the Bleſſed and *Holy God*, and their dear *Lord Jeſus*, with a Love equal to *Angels* and *Cherubims*, ſatiating and delighting their Souls in him, with a Joy far exceeding the higheſt Joys that any of the People of God ever were acquainted with here, continually ſinging *Praiſes* and *Hallelujahs* unto the great God, and to the *Lamb* that ſits upon the Throne, and be no more weary thereof than the *Angels* themſelves are; underſtanding

ding perfectly the Will of God, and readily obeying it, without ſo much as one *vain Thought* paſſing thorough their Minds, or one *idle Word* dropping from their Mouths, or one *wry Look* in their Countenances, to Eternity. O what a bleſſed Frame is here! What would not a *Gracious Soul* give or do that he could attain to it now! How would he rejoice to find a connaturality or perfect ſuitableneſs and agreement in himſelf unto Divine and Heavenly Employments! O how happy would he think himſelf, were his *heart* always as holy as his work! Unto this tend all his Duties and performances, even unto the perfecting of him in *Grace* and *Holineſs*; it is for this that he ſo often *faſts* and *prays*; it is for this that he ſo often *hears*, *reads*, and *meditates* upon the Word of God; for this it is he ſo often *partakes* of the Supper of the Lord, and is ſo frequent in the Communion of Saints, even for the deſtroying of *Sin* and *Corruption*, and the encreaſing and perfecting of *Grace* in his Soul. Oh how full of longing Deſires is he after that *Day* and *Time*! Oh, how earneſtly doth he cry! when, when will the *ſhadows* flee away, when will *Days* and *Nights* be at an end, when will *Time* be ſpent, when ſhall the *Curtains* be drawn, that he may not only look at, but eternally poſſeſs that bleſſed Place, where *Sin* ſhall be for ever excluded both out of him and it, where *Grace* and *Holineſs* ſhall be perfected in him, and where he ſhall always behold it ſhining in its raviſhing Beauty and Glory? Well, be of good Chear, O all ye Holy and Gracious Souls whoſe Deſires are thus bent; for in *Mount Sion* there ſhall be both a *Deliverance* from Sin, and a Perfection of Holineſs. In Heaven *the Spirits of juſt Men are made perfect*. Let the Thoughts therefore of your perfect Holineſs in Heaven ſupport you againſt all your natural Infirmities and Failings here on Earth: Yea, let all thoſe that have a real Love to Holineſs,

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and a Hatred unto Sin; long for Heaven, and be deſirous to die, that they may ſin no more, but be for ever perfect in Grace and Holineſs.

Fifthly, *The Saints in Heaven ſhall be Partakers of Fulneſs of Joy.* Joy is the peculiar Privilege of a *Saint*: None in all the World, notwithſtanding all their great Poſſeſſions, have that Cauſe of *rejoicing* that a godly Man hath. That which makes a wicked Man rejoice, is ſomething that delights his *Senſes*, ſomething that pleaſeth his *Fancy*; all which is vain and vaniſhing. But that which delights a *Godly Man* is that which is ſolid and ſubſtantial, ſomething within that reacheth the very Soul and Conſcience, and that is God reconciled to him in *Jeſus Chriſt*, evidenced to his Soul upon Scripture-grounds, followed with the Teſtimony of the bleſſed Spirit in his Conſcience, witneſſing with his Spirit, that he is among the number of the Children of God; upon which follows the Love of God, ſhed abroad in his Heart by the ſame Spirit, filling him with that *Joy and Peace by Believing* that is *unſpeakable and glorious*. Now though this be the Privilege of a godly Man, yet hath he not always the ſenſe and feeling of this Joy; but though he hath not always the Comfort of it, yet hath he always the ground of this Joy: for *Light* is always *ſown for the Righteous, and Gladneſs for the Upright in Heart*, Pſalm 97. 11. Though it doth not preſently ſpring up and break forth, yet the Seed of it is there. None in all the World do, or might lead ſuch a pleaſant, joyful Life as the People of God, were it not their own Fault, they giving way to the *omiſſion* of ſome Duty, or the *commiſſion* of ſome Sin, and this mars all their *Joy*. It is true, the *Devil* doth what he can to diſquiet them, and the Wicked of the World give them moleſtation and trouble; ſometimes they are tempted with the Allurements of *Profit* and *Advantage*;

and

and ſometimes they are aw'd with *Fears* and *Threatnings*: But if they would put forth their Grace into Exerciſe, and by Prayer implore Divine Aſſiſtance, they would be enabled not only to ſtand up againſt all the *Enemies* of their Peace; but with a holy Joy and Triumph to vanquiſh and over come them. This is that Life a godly Man might lead, were he ſo watchful as he ought. But *Experience* tells us, it is not ſo; for there are many Clouds of Diſcontent and Trouble, that darken the Sun-ſhine of a *Believer's Joy*. O the Complaints of paſt Sorrows! O the Senſe of preſent Evils, and the Fears of worſe for the future! theſe in a great meaſure ſhare our Lives among them. But in *Heaven* it ſhall not be ſo; there's no Sorrow, no Troubles, no Evils, no Dangers, no nor ſo much as any Fears of them; for all is Peace; there's nothing but Joy, nothing but Pleaſure and Sweetneſs: Nor can it be otherwiſe, with a godly Man in Heaven; becauſe that which was the Cauſe of all his Grief and Sorrow, which is Sin is now perfectly taken away.

Now in the *Joys* of Heaven there are theſe four Properties; they are pure, they are ſpiritual, they are full, they are everlaſting Joys.

Firſt, The Joys of a Saint in Heaven are pure Joys, and pure they are in reſpect of the *Object* of them, and in their being free from any *Mixture*.

Firſt, *They are pure in reſpect of the Object of them.* The Joy of the Wicked is terminated upon ſome carnal *Object*: His Joy is in the Fleſh, not in the Spirit. When he *rejoiceth*, it is among his wicked Companions; his *Delight* is commonly in ſomething that is ſinful or ſenſual, in *Chambring* and *Wantonneſs*, or at beſt in *Corn. Wine* and *Oil*. But now the *Joy* of a Saint is in God, he now cries out with

with Holy *David*, Pſalm 73. 25. *Whom have I in Heaven but thee, and there is none upon Earth that I deſire beſides thee: Thy Favour, O Lord, is Life, and thy Loving Kindneſs is better than Life.* And with how much greater *Joy* and *Delight* doth a Saint ſay ſo of God, and of the Enjoyment of him in Heaven? It is true, Saints in Heaven enjoy the Bleſſedneſs of Peace and Reſt from all their former Troubles and Sorrows, which they remember with *Delight* and *Praiſe* unto their Deliverer; but though this eternal Peace and Reſt be a great Bleſſing, and that which paſſeth all Underſtanding; yet is it the leaſt part of the Saints Happineſs in Heaven; for their greateſt *Satisfaction* and *Contentment* ariſeth from the Joy and Delight which proceeds from beholding the Face of God in Heaven: This is that which fills and ſatisfies; yea, raviſheth the Soul of a Saint, when enlarged to its utmoſt Capacity, with that Joy and Delight that is unexpreſſibly great and glorious.

Secondly, The Joys of Heaven are pure Joys in regard they are free from any Mixtures. The *Joys* of the Wicked are always mixed with Fear and Sorrow, and ſo are oftentimes the *Joys* of the Saints alſo: And herein God manifeſts great Wiſdom and Goodneſs to his People thus to temper their *Joys*. Even as it is with Men of weak Conſtitutions, who muſt have their *Wine* mingled with *Water*, for fear of diſtempering their Bodies. And ſo muſt the Godly in this Life (ſuch is their Weakneſs) have their *Joys* mingled with *Fears* and *Sorrows*, leſt they ſhould grow proud or wanton. Sometimes their *Joys* are mixed with Fear: Hence it is, *Pſalm* 2. 11. that we are commanded *to ſerve the Lord with fear, and to rejoice with trembling.* And thus we read of the two Women, *Matth.* 28. 8. who though aſſured by *Angels* that Chriſt was riſen; yet 'tis ſaid, *they departed*

parted from the Sepulchre with fear and great joy. And so is it with a godly Man, though by an Eye of Faith he beholds the Death and Sufferings of Christ, and looking into his Grave, is assured that he is risen from thence, for his *Justification* and *Salvation*; yet cannot but have his heart filled with a fearful trembling kind of *Joy*. And as a Saint's *Joy* here is mixed with *Fear*, so is it also sometimes mixed with *Sorrow*; for when a *Believer* by Faith looks upon Christ crucified, and considers that a person so infinitely great and glorious should die such a painful, shameful, cursed Death, for so vile a Sinner, and so great an Enemy unto God as he was, the consideration of this so great, and incomprehensible a *Love* manifested towards him, in reconciling God and him together, in delivering him from Wrath and Hell, and in obtaining Eternal Life for him in Heaven: Though this Love of Christ in doing all this for him, cannot but affect him with great *Joy*; yet the Consideration of his *Sins* that pierced and wounded; yea, crucified the Lord of Life and Glory, cannot but break his Heart with godly Sorrow.

But now in Heaven the *Joy* of a Saint will be free from all mixtures both of *Sorrow* and *Fear*; there shall be no *Sorrow* for present Troubles, nor any *Fears* of future Dangers; all their *Sorrows* will then be turned into *Joy*. The sight of their Eyes will then affect their Hearts, that is, the sight and knowledge of the great God, the Supreme and Infinite Good, whom the Saints shall always have with them in Heaven, is that which will fill and ravish their Souls with unspeakable *Joy*.

Secondly, the *Joys* of a Saint in Heaven are *spiritual Joys*. Now spiritual things are things both of the greatest *Reality*, and of the greatest *Excellency*: Spiritual things are things of the greatest *Reality*, all other things comparatively are not, they are such things

things as have no Being, no Subſiſtence; therefore ſays the Wiſe Man, *Why wilt thou ſet thine Eyes upon that which is not?* ſpeaking of the admired things of the World. We do but abuſively call Men that abound with worldly Enjoyments, *rich*, *ſubſtantial* Men; for *Subſtance* is no where but with God; he only is the true, *ſubſtantial Good*, the things of this World are no more than a *ſhadow*. If a Man were hungry, would painted Bread ſatisfie him; if a Man were ſtarving with Cold, would painted Fire warm him? No, why truly all the things of this World will appear no better to a Man when he comes to die; there's no Comfort nor Satisfaction to be fetch'd from them: The *Reality* and *Subſtantialneſs* of Good is only laid up in God, and in the Enjoyment of him, who is the Saint's Happineſs both on Earth and in Heaven. There is a *Vanity*, as in all the *Troubles* of the World; ſo alſo in all the *Comforts* of the World. There is a *Vanity* in the *Troubles* that the Saints endure, they are but skin-deep, a varniſh of Trouble; ſo ſays the *Apoſtle*, 2 Cor. 6. 10. *as ſorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet poſſeſſing all things.* And as it is with the *Troubles* of the World, ſo is it with the *Comforts* of the World; all that ſenſe looks at, it is meerly outſide and appearing; all the Enjoyments of the World are but a *ſhadow*, an appearance of that which is Good: God and Heaven are *Realities*; but whatever elſe is Good, is but appearingly ſo. The things of the World are not when they are; they are not in *Reality* when they are in *Appearance*. It is a very great miſtake to think nothing to be *real*, but what we can touch and handle with our hands, or what we can ſee with our Eyes, ſuch as Gold, Silver, Houſes, Lands; theſe are not *really*, *ſubſtantially* good things; they make a fair ſhow outwardly; they have

a Gau-

a Gaudery and Excellency as to *Senſe*, but nothing of *real Excellency* as to the Soul. Nothing is *real* but what is *ſpiritual*, though the Body be more ſeen than the Soul, yet the Soul is a more *real Good*, becauſe it is a *ſpiritual* Good, and comes neareſt to God who is a Spirit, and who only is; ſo ſays the *Prophet*, ſpeaking concerning God, *Iſai.* 43. 11. *who only art, and there is none beſides thee.* God, Chriſt, Grace, and Heaven, theſe are ſpiritually and ſubſtantially good; and therefore it is ſaid of Chriſt, *I cauſe them that love me to inherit Subſtance*, Prov. 8. 21. And the *Apoſtle* tells the believing *Hebrews*, Heb. 10. 34. *Ye took joyfully the ſpoiling of your Goods, knowing that in Heaven you have a better and an enduring Subſtance.* The Joys and Delights of Heaven they are *real*, becauſe they are *ſpiritual*.

But this is not all; for the Saints *Joys* in Heaven, becauſe they are *ſpiritual* they are therefore *excellent*, yea the moſt excellent. There is nothing that is earthy in Heaven, but all of a ſpiritual and refined Nature, and therefore the more *real* and the more *excellent*; and by how much the more ſpiritual, by ſo much the more *real*, and the more *excellent* alſo. All *Joy* and *Delight* placed upon any thing below God, is carnal and earthly, that which hath dregs in it, and comes not up to the Excellency of the *Soul*, it may refreſh the Senſes and delight the outward Man, but it reacheth not the Soul and Conſcience: it muſt be ſomething that is *ſpiritual* for its Nature, and refined for its *Excellency*, that muſt ſuit with, and be the Delight of a Soul that is ſpiritual, and ſuch is Heaven, and the Joys and Delights that are there ſuperlatively excellent and ſpiritual, flowing into the nobleſt and moſt excellent part of Man, his Soul and Spirit, from God who is a Spirit.

Thirdly,

Thirdly, *The Joys of Heaven are full Joys.* The *Pſalmiſt* calls them *Fulneſſes of Joy, and Rivers of Pleaſures*, for the abundance of them, *Pſal.* 16. 11. And the *Apoſtle* ſpeaking of Believers, tells us, 1 *Pet.* 1. 8. *That though now they ſee him not, yet believing, they rejoyce with joy unſpeakable and full of Glory.* If now the *Joy* of Faith in the Promiſes of God, from ſome ſmall experience of his Love and Favour to the Soul, be above expreſſion, what will be the *Joy* of the Beatifical Viſion of God in Heaven? If now the believing Soul doth ſo greatly rejoyce in hearing from its *Lord and Saviour* in preaching and reading of his Word, wherein there are ſuch ſecret Meſſages of Love ſent down from Heaven unto it; O what will be the *Joy* of ſuch a Soul in ſeeing him, and dwelling with him for ever? It ſhall never be ſaid unto the Saints in Heaven, what our Lord ſaid unto his *Diſciples, Hitherto you have asked nothing, ask, and you ſhall receive, that your Joy may be full.* No, the *Joys* of the Bleſſed in Heaven, are always perfect and full: For how can it be otherwiſe, when there is nothing in Heaven but what is Matter of *Joy* to the Saints? They are there in their Father's Houſe, come to the Inheritance and Poſſeſſion of Children in an everlaſting glorious Kingdom, where they continually behold the Face of God, and of the Lamb. The Joys of Heaven far exceed, not only all earthly Joys, ſuch as the Joy of *Marriage*, the Joy of *Harveſt*; but the Joy of *Ordinances*, the Joy of *Faith*; yea, the Joy of the *Holy Ghoſt*: All theſe Joys are ſwallowed up in Heaven, and are almoſt as no Joys, compared with the Joys thereof; for in that *holy Place*, there is nothing to diſturb, or to diminiſh the Joys of the Saints for ever: O why then do not the People of God more fetch their *Joys* and *Delights* from Heaven while they are here! This, if any thing, ſhould

should comfort their Hearts, and support their Spirits under all the Troubles they meet with here; for though this World be a Valley of Tears, yet in Heaven there will be *Fulness* of Joy, and Rivers of Pleasures, of which they may drink as deep, and take in as much as their Hearts can hold, though enlarged to their utmost capacity.

Fourthly, *The Joys of Heaven are permanent and everlasting*; and this makes it full Consolation indeed. When our *Lord* told his Disciples he was to leave them, and to return to Heaven unto his Father, their Hearts were filled with *Sorrow* thereupon; what course now doth our *Lord* take to comfort them? Why, he tells them, *John* 16. 20. *Their Sorrow should be turned into Joy*; But when was this to be? Why, it was when he should *come again, and receive them to himself.* Not that they were to be without comfort until then; no, for he tells them when he departed *he would send the Comforter to them*, who was to continue with them while they continued in the World. But the *Fulness* and *Perfection* of their *Joy* they were to wait for till they come to Heaven; and then when he shall come for that end and purpose, to receive them to himself, *their Hearts should rejoyce, and their Joy no Man should take from them*; for at God's right hand there are Pleasures for evermore. A Believer hath always cause of *Rejoycing* in God; but by reason of many sharp Trials that God sees good to lay upon his People, there are some sad interruptions of his *Joy* for a time.

The *Joy* that the People of God partake of in this Life, is like the Joy of the *Husbandman* in time of *Harvest*; which though it be great for the present, yet is it soon over; and if he expect to partake of any more of the same nature, he must first be

at the pains and trouble of a Seeds-time. So after the People of God have had their *Joys* here, they again ſow in *Tears* before they receive another crop of Comfort. It is in Heaven only that our *Joy* will be everlaſting; there is fulneſs of *Joy* without any mixture of *Sorrow*, a continual *Feaſt*, a *Joy* that is ever in fulneſs and perfection, even as the Fruits are in time of Harveſt. A Believer ſhall never ſow in *Tears* there, but have a perpetual *Joy* without wearineſs, becauſe there ſhall continually ariſe infinite variety of freſh Delights in God, which ſhall fill the Soul with a continual Feſtival of Joy for ever.

Sixthly, *In Heaven the Saints ſhall partake of excellent Glory and Honour.* Heaven is the Palace of the great King of Glory, the Preſence-Chamber where he unvails himſelf, and manifeſts his Glory both to *Saints* and *Angels*; and this indeed is the moſt glorious Sight in Heaven, and that which makes Heaven to be the moſt glorious Place. We read in *Acts* 6. 15. That when *Stephen* ſtood before the *Councel*, his Face did ſhine with an *Angelical* Brightneſs. This was a glorious Sight, to ſee the Face of a Man to ſhine as the Face of an *Angel*. But this is nothing, compared with that Glory with which the *Saints* ſhall ſhine when they ſhall ſtand before the great God of Heaven, ſeeing him face to face.

The *Scripture* deſcribing to us this part of the *Saints* Happineſs in Heaven, abounds with variety of Expreſſions, that diſcover the Greatneſs and Excellency thereof: Thus the *Saints Glory* there is ſet forth by the Glory of Kings at their *Coronation*, and taking poſſeſſion of their Kingdoms, which is the greateſt and higheſt of all worldly Glory. Every *Saint* in Heaven is a Crowned King, having taken poſſeſſion of a glorious Kingdom, *prepared for them*

before the foundations of the world; when also they *receive a Crown of Glory that fadeth not away*. Sometimes it is described by the Glory of the *Sun*; Thus our Lord tells us, *Matth.* 13. 43. *The Righteous shall shine forth as the Sun in the Kingdom of their Father*. Sometimes it is compared to the Glory of the *Angels*, who, as they excel in strength, so do they also excel in Glory all the *Princes* of the Earth: Hence we read, the *Saints* in Heaven shall not only be like unto, but equal with the *Angels*, *Luke* 22. 36. Sometimes also this Glory of the *Saints* is set forth by the Glory of Christ himself, who is the Lord of Glory, which is the highest pitch of Glory that can be. Thus we read, that when Christ shall come at the last Day, *to be glorified in his Saints, and to be admired in them that believe*, the *Saints* also shall then *appear with him in Glory*, *Col.* 3. 4. Shining gloriously, by reason of his Glory that he will put upon them; for then shall they be made like unto him for ever, seeing him as he is; so says the *Apostle*, 1 John 3. 12 Sometimes the Glory of Heaven is called *a weight of Glory*; so we read 2 *Cor.* 4. 17. *An exceeding, excessive, eternal weight of Glory*. High Expressions, setting forth the Glory of Heaven, and almost to an *Hyperbole* but that Christ and Heaven can never be *Hyperbolically* expressed. Sometimes again this glorious State of Believers is called *Eternal Glory*, 2 Tim 2. 10. *That they may attain that Salvation that is in Christ with eternal Glory*. So, 1 *Pet.* 5. 10. *The God of all Grace, who hath called you to his eternal Glory*. Worldly Honour and Glory is transitory, inconstant and vanishing: *The Fashion of the World passeth away*, 1 Cor. 7. 31. And the *Glory of Man*, says St *Peter*, *is as the Flower of the Grass, which flourisheth for a while, but is soon withered and gone*, 1 Pet. 1. 24. But the heavenly Glory is permanent,

nent, and perpetual; a Flower that never withers. Saints ſhall receive *a Crown that fadeth not away.*

CHAP. IV.

Of the Reſurrection of the Body, in order to the Saints Happineſs in Heaven. A more particular Deſcription of the Happineſs of the Bodies of the Saints in Heaven; which ſhall there be, (1.) *Incorruptible.* (2.) *Spiritual.* (3.) *Powerful.* (4.) *Beautiful. Of the Happineſs of the Soul in Heaven; which conſiſts,* (1.) *In having its Underſtanding enlarged.* (2.) *In its being perfected in Holineſs.* (3.) *In having its Affections brought into a perfect Regularity. Of the Eternity of the Saints Happineſs in Heaven.*

A Diſcourſe of the Happineſs of Heaven, is like the breaking of the Bread by our *Saviour*, in his miraculous feeding ſo many Thouſands with a few *Loaves*, and a few *ſmall Fiſhes*, which multiplied and increaſed by being broken. And ſo doth the Happineſs of Heaven by being ſearch'd into; for the more we look into it, the more we diſcover of its *Excellency* and *Perfection.* In this bleſſed Search, much of Sweetneſs and Delightfulneſs hath been found out already; but upon farther Enquiry into what the *Scripture* reveals concerning

it, we ſhall find much more than what hath hitherto been diſcovered.

Now that which preſents it ſelf to us, as the Matter of our Diſcourſe in this *Chapter*, is the Conſideration of the *Subject* of this Happineſs in Heaven, and that is the *Bodies* and *Souls* of the Righteous.

I begin with the *Firſt* of theſe; and that is, to ſhew, That the *Bodies* of the Righteous ſhall be the *Subject* of the Happineſs of Heaven. Now, before the *Body* can be a partaker of this Bleſſedneſs, it muſt firſt have a *Reſurrection* from the *Grave*; for till that be done, it is not capable of enjoying the Glory and Happineſs of Heaven.

Now, that there ſhall be a *Reſurrection* of the *Body* out of the Duſt, notwithſtanding the ſeeming difficulties, yea, impoſſibilities alſo, unto Senſe and carnal Reaſon, is very clear from the *Scripture*; which, though it be not againſt *Reaſon*; yet is it in many things *above Reaſon*, as it ſeems to be in this particular caſe; and therefore though a Chriſtian is not here wholly to lay aſide his *Reaſon*; yet muſt he chiefly make uſe of his *Faith* in this Point; yet were it my Employment to treat of this *Subject*, I doubt not but it might be demonſtratively proved, That the *Reſurrection of the Body* is a great Truth, not only by *Scripture*, but by *Reaſon* alſo; though when all that is or can be ſaid, our chief Light and Knowledge into this great *Truth*, muſt and doth come from *Divine Revelation*. But this is not my Work at preſent; being only diſcourſing of it, as a neceſſary Introduction to the Happineſs that the *Body* ſhall be a partaker of hereafter in Heaven; which, that it may, it muſt of neceſſity firſt be raiſed from the dead.

Now, the *Reſurrection of the Body* is that which is the Inlet, as it were, to all its future Happineſs and Glory. The *Bodies* of the Saints are, as the

Apoſtle

Apoſtle ſpeaks, *ſacred Temples*, wherein the *Holy Ghoſt* dwells; and therefore God will not ſuffer them to lie buried always in forgetfulneſs. It is true, their *Bodies* do diſſolve into duſt in their Graves, but it is as true, they periſh not there; God takes notice of them then, and even at that time is their *Duſt* precious in his ſight; and ſo it will appear at the laſt Day, when by his All-powerful voice, he ſhall call them forth out of their Graves, and raiſe them up thence, ſhining with ſuch excellent Beauty and Glory as ſhall exceed the *Sun* in its Brightneſs and Glory.

It is a very difficult thing to believe that the *Bodies* of Men, ſome whereof have lain rotting in the Grave Thouſands of Years, and others, whoſe *Bodies* have been eaten up of wild Beaſts, or burnt and conſumed to Aſhes by Fire, and thoſe Aſhes blown up and down the Earth, or into the Water by the Wind; or that when ſo many Multitudes of Ages and Generations of Men dying one after another, and their *Duſt* mingled one with another, ſhould all of them riſe again, and the ſame ſeveral Parcels of *Duſt* come together again, to make up the ſame *Bodies* of Men as once they were before; O how impoſſible is it that ſuch a thing as this is, ſays carnal Reaſon, ſhould ever come to paſs?

Were this great and wonderful Work to be effected by the combined ſtrength and power of all the *Saints* and *Angels* in Heaven, we might deſpair of its accompliſhment; but when we conſider who is the Undertaker of this great Work, even the Great and Almighty God; this may well ſilence all *Objections* that can be made againſt it: For he hath undertaken it for whom nothing is impoſſible. And as none of us know what God is in himſelf; ſo none of us know what this great God can do. As it is with the ſowing of *Seed*, when Men caſt it into the

ground; they *ſow not*, as the *Apoſtle* ſaith, *that Body that ſhall be*; and if the *Seed* ſown did ſpring up by *chance*, it might poſſibly bear Wheat, or ſome other Grain; but ſays he, *God giveth it a Body, as it pleaſeth him, and to every Seed his own Body.* And ſo ſhall it be in the *Reſurrection* at the laſt Day: God raiſeth up all Mens *Bodies* out of their Graves; but this is not all; but that every Man may have his *own Body*, he giveth unto every *Body* its own *Duſt*. And what reaſon is there that any ſhould doubt of the Truth hereof? For if a *Gardener*, that hath a hundred ſeveral *Seeds* in his hand at once, is able to diſtinguiſh between *Seed* and *Seed*: Or if a skilful *Chymiſt* is able to extract one *Metal* out of another; yea, to take all the four *Elements* out of one and the ſame thing; ſhall not the Almighty, Omnipotent God be much more able to diſtinguiſh and ſeparate one Man's *Duſt* from another, and give to every Man his *own Duſt*? Why then, O why ſhould it be thought a thing incredible that God ſhould *thus raiſe the Dead*? Conſider a little who this God is; one that is of infinite Power, and able to do whatſoever he pleaſeth both in Heaven and in Earth; it is he that at firſt made the *World* out of nothing; and cannot he rally together our lifeleſs *Duſt*, and ſcattered *Bones*, and make them ſtand up and live? ſurely he can. Is he able to *raiſe up Children unto* Abraham *out of ſtones*, as our Lord tells the *Jews*, and can he not *raiſe* up our *Bodies* out of the *ſame Duſt* into which they were diſſolved? Nay, doth he not every day do as great Wonders as this is? What is every Night but the *Burial*, or *Grave* of the Light of the Day? And what is every Morning, but the *Reſurrection* of the Day? Again, what is the cold Winter, but the *Death* of the Fruits of the Earth? And what is the Spring, but the *Reſurrection* of them again unto a new

a new Life? And what is *Death* unto us, but a pulling down of theſe *Clay Houſes* of our *Bodies* into the Duſt? And what is the *Reſurrection*, but a raiſing or rebuilding of the ſame Houſes of our *Bodies* out of the ſame Duſt again? And this ſhall as certainly be accompliſhed by God, as any of the former have been. Moreover, God hath given great Encouragement to our Faith, to believe the Truth hereof, by *raiſing* many from the *Dead* already, both in the *Old Teſtament*, and in the *New*; as the *Shunamite*'s and the Widow of *Naim*'s Sons, with *Tabitha*, and *Lazarus*, who had lain four days in the Grave, together with many others, that at the *Death* of Chriſt aroſe out of their Graves, and went into the *Holy City*, and were ſeen of many. Now what God hath already done to ſome, he can and will do unto all at the laſt Day. For, as our Lord ſaith, *The hour is coming wherein all that are in their Graves ſhall hear his Voice, and ſhall come forth, they that have done good, unto the Reſurrection of Life, and they that have done evil, unto the Reſurrection of Damnation*, John 5. 28, 29. And O what great encouragement is here unto Believers, both againſt their own *Death*, and the *Death* of their Godly Friends and Relations? How ſweet, upon this account, may the Thoughts of *Death* be unto Believers themſelves? Therefore maiſt thou, O believing Soul, chearfully yield unto the ſtroak of *Death*; for though by it thou art carried unto the *Grave*, that Place of ſilence, where thou ſhalt moulder away into *Duſt* and *Rottenneſs*; yet maiſt thou die in the aſſured Belief of this great Truth, That as certainly as now by *Death* thou goeſt down into the *Grave*, ſo certainly ſhalt thou ere long be raiſed up out of it again; and then ſhall thy Soul and Body have a comfortable meeting together again, never to be parted any more, but be made happy toge-

ther in an eternal Enjoyment of God in Glory.

Here is alſo matter of great Comfort againſt the *Death* of our godly Friends and Relations. What a bleſſed Support is this to a Believer, when *Death* comes and takes away any ſuch from him? How comfortably may he take his leave of them, delivering them up unto *Death* and the *Grave*, knowing aſſuredly that they ſhall riſe again unto Glory and Happineſs? Thoſe that *die in Chriſt*, and *ſleep in Jeſus*, them he will certainly raiſe out of their Graves, and bring with him unto Judgment. Ceaſe therefore thy immoderate *Grief*, drown not thy ſelf in *Tears* for thoſe whoſe *Souls* are at preſent triumphing in Glory, and whoſe *Bodies* ſhall ſhortly be raiſed up unto a participation of the ſame Glory and Happineſs.

Whenever therefore, O believing Soul, either thou thy ſelf ſhalt come to lie upon a *Death-Bed*, taking thy laſt Farewell of thy godly Friends and Relations in this World; or when any ſuch godly Friends and Relations ſhall, upon their *Death-Beds*, take their laſt *Farewell* of thee; let this great Truth of the *Reſurrection* of the *Body* teach thee how thou ſhouldſt do it; not as one without hope, but as it becomes a Chriſtian; and that is willingly and chearfully; not becauſe thou art thereby rid of a *Trouble* or *Charge*, or becauſe by their *Death* thou ſhalt be a gainer in thy *worldly Concerns*; this ſhews a very evil, ſinful frame of Spirit, and is no way becoming a Chriſtian; but let thy willingneſs herein proceed from a more excellent Motive; even this comfortable conſideration, that there is but a little ſhort ſpace of Time between thy *Death* and theirs, as alſo between all your *Deaths* and the Time of your *Reſurrections*, which will quickly ſlide away, while you and they are ſleeping quietly in your *Graves*, and

and then ſhall both you and they be raiſed up toge-ther thence with great Joy and Rejoicing; ſo ſaith the *Prophet*, *Iſa.* 26. 19. *Awake and ſing ye that dwell in the Duſt; for then ſhall there be everlaſting Joy upon your Heads.* But I muſt not forget, that this is not the *Subject* I am treating upon, it being that which comes in here only as a neceſſary Introduction unto that Happineſs which the *Bodies* of the Saints ſhall partake of in Heaven, unto which I now come to treat more particularly.

Now in ſpeaking unto this, I ſhall reduce all that I have to ſay unto theſe four Heads, the *Incorruptability*, the *Spirituality*, the *Power* or *Agility*, and the *Glory* and *Beauty* of the *Body*.

Firſt, The Bodies of the Saints in Heaven ſhall be incorruptible. Their *Souls* are always *immortal*; for when they leave their *Bodies*, which by *Death* drops from them into the *Grave*, yet they die not; but returning unto God, are adjudged to and inſtated in an everlaſting ſtate of Bleſſedneſs: But now in Heaven, the very *Bodies* of the Saints ſhall be as *immortal* as their *Souls*. In this World the beſt carry up and down with them weak, frail, dying *Bodies*, always yielding to Decays, exerciſed with Pains and Aches, that inſenſibly waſte and wear them away, till at length *Death* by ſome incurable Diſeaſe lays them in the Duſt. For though their Grace exempts them from the *Second Death*, yet have they thereby no exemption from the *Firſt Death*; but they as well as others muſt taſte thereof, becauſe, they as well as others have ſinned. It is true, the *Sting* of *Death* ſhall never reach them, that they are delivered from, and gain Victory over by Jeſus Chriſt; but the ſtroke of *Death* muſt and will reach them. *Death* cannot hurt them, that's certain, becauſe it

hath no Poiſon in it, but *Death* will have Dominion over them for a time. But though *Death* play the *Tyrant* here on Earth, ſparing none either for their Greatneſs, or their Goodneſs, yet hath it no admittance into Heaven: For when the *Saints ſhall be cloathed upon with their Houſe, which is from Heaven*, then ſhall *Death and Mortality be ſwallowed up of Life*; and the Life of the *Body*, as well as the Life of the *Soul*, ſhall then be *everlaſting*. The Apoſtle, 1 *Corinth.* 15. 42. ſpeaking of the Body, tells us it is *ſown in Corruption, but it is raiſed in Incorruption*: So in *verſe* 52. *in a moment, in the twinkling of an eye, at the laſt Trump the Dead ſhall be raiſed incorruptible*, and *this Mortal muſt put on Immortality*. And O how comfortable muſt the Thoughts hereof needs be to the Saints, to think, that though now they have ſickly, diſeaſed; yea, dying *Bodies*: yet there is a time coming, when they ſhall have *Bodies* free from all manner of Aches and Pains, not ſubjected to Decays nor Death, but always lively and vigorous. The *Reſurrection* will do more for the *Bodies* of the Saints than a *Colledge* of the ableſt *Phyſicians* ever could do; for it will at once perfectly cure them of all their Infirmities and Diſtempers; which all the *Phyſicians* here on Earth could never do: Alas, they could only give ſome eaſe and relief under ſome particular Diſtempers, and that but for a little time, but they ſoon returned again; or others came in their room, which proved incurable, and terminated in Death. But when the *Bodies* of the Saints ſhall be raiſed out of their *Graves* at the general *Reſurrection*, they ſhall perfectly be healed of all their Diſtempers, and ſhall die no more; for then ſhall be brought to paſs that ſaying that is written, *Death is ſwallowed up in Victory*, 1 Cor. 15. 54.

Secondly

Secondly, In Heaven the Bodies of the Saints ſhall become ſpiritual; not that they ſhall be changed into ſpiritual Subſtances, and ſo become abſolutely ſpiritual; for then they muſt ceaſe to be *Bodies*; but yet they ſhall become ſpiritual, becauſe they ſhall be endowed with ſpiritual Qualities. Now concerning this *Spirituality* of the *Body*, the *Apoſtle* ſpeaks very clearly in 1 *Cor.* 15. 44 it is *ſown*, ſays he, a *natural Body, it is raiſed a ſpiritual Body*. Now the *Bodies* of the Saints in Heaven are ſaid to be ſpiritual in theſe reſpects.

Firſt, *Becauſe in Heaven they ſhall be in a condition that is ſpiritual*: Their Bodies ſhall then ſtand in no more need of Meat or Drink *Sleep* or *Apparel*, the now neceſſary and appointed means for its ſupportation: In *Heaven* there is no *eating* or *drinking*, no *marrying* or *giving in Marriage*; but we ſhall there be *as the Angels of God*; ſo ſaith our Lord, *Matth.* 22. 30. If *Moſes* in this ſtate of Mortality, whilſt he was with God in the Mount forty Days and forty nights, did neither eat Bread nor drink Water, as we read, *Exod.* 34 28. how much more ſhall the *Saints* be enabled to live without the uſe of theſe things when they come to Heaven, where they ſhall always live in the Preſence of God?

Secondly, The *Spirituality of the Saints Bodies in Heaven conſiſts in that entire and abſolute Subjection they ſhall then be in unto their Spirits.* In this Life the *Soul* is debaſed, made to ſtoop, and become ſerviceable to the *Fleſh*; and when it is at the beſt with the Saints, there is ſtill a contention and ſtrife between the *Spirit* and the *Fleſh*; ſo that when the Spirit is willing, the Fleſh is weak; nay, often refractary: But in Heaven there ſhall be an abſolute Subjection of the *Body* to the *Spirit*. What a great Happineſs would a godly Man now count it, to have a *Body* every way ſerviceable to his *Soul*, that where-

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ever the *Soul* moves God ward and Heaven-ward in any holy Duty, the *Body* might willingly and readily comply with it? How delightful would this make a godly Man's Life to be? Why, in Heaven it shall be so; in that state of Glory and Happiness the *Soul* shall not depend upon the *Body*, but the *Body* upon the *Soul*; for the Body shall then become spiritual, because it shall be perfectly serviceable to the Spirit. This certainly will be a blessed time: Saints therefore should long for its approach.

Thirdly, *The Bodies of the Saints in Heaven shall be spiritual, in regard they will then be more capable of, and more fitted for spiritual Uses and Services.* Nothing that is of an earthy, dreggy, Nature shall then cleave to them; all carnal, sordid employments are greatly below them; their Work is altogether *heavenly* and *spiritual*; formerly their time and strength was laid out upon Employments that were *earthly*, suitable unto their then *earthly Bodies*. But now that their *Bodies* are changed, and of *earthly* become *spiritual*, their Employment is changed and become *spiritual* also. And because there is such a change in the *Employment* of their *Bodies*, it is an evident Demonstration that there is a change made in their *Bodies* also. Heretofore the *World* was the Habitation in which their *Bodies* dwelt, and their *Designs* then were *worldly* also: But now that they are removed from *Earth* to *Heaven*, the *Habitation* of *Spirits*, their *Bodies* are refined and made *spiritual*, suitable unto the *Habitation*, to the *Inhabitants*, to the *Employments* and *Enjoyments* that are there; which are altogether *spiritual*.

Thirdly, *The Bodies of the Saints in Heaven shall be full of Power and Agility*: They are *sown* (says the *Apostle*) *in Weakness*; they are frail, sinful *Bodies*, and therefore they must die; yet shall *they* be

be raiſed in Power. Now this *Power* and *Agility* that ſhall be beſtowed upon *Glorified Bodies*, is very wonderful, being that whereby they ſhall be able to move to and fro in Heaven; according as the Will ſhall command it, without difficulty or wearineſs; and poſſibly ſo, as to be able to keep pace even with *Angels* themſelves in their Motion. And conſidering the ſpaciouſneſs of Heaven, that place where God, Chriſt, and thoſe multitudes of glorious Saints and Angels do inhabit, this *Agility* of *Body* may be very neceſſary.

Now there are two *Reaſons* why it is ſo neceſſary that the *Bodies* of the *Saints* ſhould be thus ſtrong and powerful.

Firſt, That hereby they may be able to attend the Operations of their Souls, and become fit for ſuch Work as in Heaven they muſt be employed in. Were their *Bodies* as weak and feeble in *Heaven* as they now are on *Earth*, they could never undergo ſuch work and motions as they muſt be employed in there, but they would ſoon tire and faint. *Scripture* and *Experience* tells us this, that when the *Soul* is exerciſed about any high and glorious *Object*, the *Body* preſently ſinks and fails: So it was in the Ecſtaſies of the *Prophet*, when God did reveal himſelf in an extraordinary manner unto *Daniel*, his *Body* failed, *he fainted, and was ſick many Days*, Dan. 8. 27. But now in Heaven the *Bodies* of the *Saints* ſhall be ſo *ſtrong* and *powerful*, that they ſhall become ſerviceable to their *Souls* in their higheſt and moſt glorious Operations. Here the People of God have *Souls* willing to ſerve the Lord, that would fain attend upon him in his Ordinances, and never be weary or drowſie; but though the *Spirit* be *willing*, yet the *Fleſh* is *weak*; their frail *Bodies* cannot keep

pace

pace with their *Souls* in Duty; thus is it continually with them here; but in Heaven it ſhall be otherwiſe; their *Bodies* ſhall then be as good Companions for their *Souls* as they can deſire, and both together ſhall praiſe God with eternal *Hallelujahs*, and never be weary.

Secondly, It is neceſſary that the Bodies of the Saints in Heaven ſhould be ſtrong and powerful; becauſe otherwiſe they are not able to bear that weight of Glory and Happineſs that there they ſhall be Partakers of. We are eaſily perſuaded to believe that a Man may be ſo *miſerable* that he cannot bear it; but it is as true that Man's higheſt *Happineſs* cannot be born by the ſtrength he now hath: Extraordinary *Joy* will overcome and deſtroy as well as extraordinary *Sorrow*. I have heard of one whom a great *King* in this Nation cauſed to be impriſoned, and thrown into a Dungeon, where lying hourly in expectation of loſing his Life, being ſuddenly ſurprized with News of a Pardon, his *Joy* was ſo great, that it overwhelm'd his Spirit, and he died immediately. The Condition of our *Bodies* here, is a Condition of Weakneſs and Frailty: And the *Glory* and *Happineſs* of Heaven is by the *Apoſtle* called an exceſſive *weight of Glory*: Now it is not poſſible for a weak Head to bear an exceſſive weight of Glory. What the *Saints* ſhall there ſee with their bodily Eyes, is ſo excellent and glorious, that it would now ſink and overwhelm their weak Bodies to behold it. Thoſe raviſhing Tranſports of Joy and Delight, which glorified Souls ſhall have in the Viſion of God, will crack, yea, break a weak *Veſſel* into pieces. The *Bodies* of the *Saints* therefore muſt be made *ſtrong* to bear the Glory of that Place; otherwiſe, the Excellency of the *Object* will deſtroy the *Faculty*. When the *Sun* in the Firmament ſhines in its full ſtrength, the *Glory* of it is ſo great, that the ſtrong-

eſt

geſt *Eye* is not able to behold it, but is ſoon overcome by its dazling Brightneſs. O how much more unable then is any mortal *Eye* to ſee God, and to behold his infinite Glory. The *Scripture* therefore tells us, *He dwells in Light that is unapproachable*, 1 *Tim.* 6. 16. And, ſays the *Apoſtle*, 1 Cor. 15. *and* 50. *Fleſh and Blood cannot inherit the Kingdom of God.* Now by *Fleſh* and *Blood*, he doth not mean *Sin* and *Corruption*, though that is very true; but he means a *Natural Body*, a *Body* as it is in this frail State, ſo it cannot enter into Glory. No, the *Soul* muſt be *purified*, and the *Body* muſt be *ſpiritualized*, made powerful and ſtrong before it can enter into *Glory*; for otherwiſe it is not able to behold God, and to enjoy the *Glory* and *Happineſs* of Heaven. Moreover the *Bodies* of the *Saints* muſt endure to all Eternity in Heaven; and that without Reparation, by Meats, or Drinks, or Sleep: Doubtleſs therefore their *Bodies* at the *Reſurrection*, entring into a Place of ſo great Glory and Happineſs as Heaven is, ſhall be raiſed to a high and eminent degree of *Power* and *Strength*, that they may be able to bear that *weight* of *Glory* that ſhall then be put upon them.

Fourthly, *The Bodies of the Saints in Heaven, ſhall be Beautiful and Glorious.*

The Words of the *Apoſtle* are very clear, 1 *Cor.* 15. 33. Speaking of the *Body*, and that diſgrace that it is brought under when thrown into the Grave; *it is ſown*, ſays he, *in diſhonour*: This indeed is but poor comfort to a Believer, to think that his *Body* ſhall be vilified and diſgraced in the *Grave*, where it ſhall turn to corruption and rottenneſs. But, as if the Apoſtle had ſaid, Let not this trouble you, for there will be a Time when the *Body* ſhall have a bleſſed *Reſurrection* from that contempt and Diſgrace that it now ſuffered under; for though it be

ſown

ſown in diſhonour, yet, *it ſhall be raiſed in Glory*, and become a far more glorious and beautiful *Body* than ever it was here on Earth. Some Glory and Majeſty there is put upon the *Bodies* of Men now, above the *Bodies* of all other Creatures, in reſpect whereof, our *Bodies* are ſaid to be God's Workmanſhip: *Thy hands have made me, and faſhioned me*, ſays *Job*. Yea, they are ſaid to be *fearfully and wonderfully made*, and to be *curiouſly wrought* by God himſelf; ſo we read, *Pſal.* 139. 14, 15. But yet that *Glory* which the *Bodies* of the *Saints* now have, is no *Glory*, compared with that *Glory* that their *Bodies* ſhall be cloathed with in *Heaven*. There is a vaſt difference between *Celeſtial Bodies* and *Terreſtrial Bodies*: How glorious is the Body of the *Sun*, compared with the Body of a *Worm* or a *Fly*? But there is a far greater difference between the *Bodies* of the *Saints* on Earth, and the ſame *Bodies* when glorified in Heaven; for then they ſhall become *Celeſtial* and *Heavenly Bodies*, ſhining with a Glory and Beauty that ſhall tranſcend the *Stars*; yea, the *Sun* in the Firmament. The *Apoſtle* gives us the Sum of it in a few words, *Phil.* 3. 21. he tells us, our Bodies *ſhall be faſhioned like unto the glorious Body of Chriſt*. They are now *vile Bodies*, as he calls them; made ſo by Sin, being Inſtruments thereunto; and they are *Earthy*, becauſe they bear the Image of the *Earthly Adam*; but they ſhall be made *Glorious Bodies*; becauſe they ſhall for ever bear the *Image of the Heavenly Adam*, the Lord Jeſus Chriſt. *Exod.* 34. 29. We read, when *Moſes* had been in the *Mount with God forty days*, and came down among the *Iſraelites* again, *his Face did ſhine* ſo gloriouſly that they were not able to behold it. Now if *Moſes's Body*, that was but a frail mortal *Body*, and was ſhortly to lie in the Duſt, did, by being with God for a little time, ſhine ſo gloriouſly,

gloriouſly, Oh with what Glory and Beauty ſhall the *Bodies* of the *Saints* ſhine in Heaven, when they ſhall become immortal, and enjoy the Preſence of God with them to all eternity?

Secondly, *As the Body ſhall be a great ſharer in the Glory and Happineſs of Heaven, ſo ſhall the* Soul *be alſo.*

Not only the Excellency, but the Capaciouſneſs of the *Soul* renders it an Object of greater Happineſs and Glory than the *Body.* As the *Soul* is the more excellent part of a Saint, than the *Body*; ſo ſhall it have a more excellent Glory put upon it than the *Body.* In *Gen.* 48. 19. When *Jacob* was bleſſing the Two Sons of *Joſeph*, *Manaſſeh* and *Ephraim*, *Jacob* tells *Joſeph*, that *Manaſſeh* the firſt-born, ſhould be a great Man, but his Brother ſhould be greater than he; the ſame may be ſaid of the *Bodies* and *Souls* of the Saints in Heaven: It is true, their *Bodies* ſhall be very beautiful and glorious; but truly their *Souls* ſhall far excell them in Glory.

In Heaven the *Bodies* of the Saints ſhall be ſuited to, and capacitated for that Glory and Happineſs that is deſigned for, and to be enjoyed by them there, which now they are not: But their *Souls*, as they ſhall then take in more of the Glory and Happineſs of Heaven than their *Bodies*; ſo are they now in ſome meaſure, but ſhall then be much more capacitated both to receive and bear the greatneſs of the Glory and Happineſs of Heaven, than the *Body* can or will be; for the Happineſs of Heaven being of a ſpiritual and refined Nature, it is moſt ſuitable unto the ſpiritual part of Man, which is his *Soul.* And this is the Reaſon why we underſtand ſo little of the Happineſs of the *Soul* in Heaven; becauſe it is ſpiritual. Here we underſtand little what our *Souls* are, and therefore can underſtand but little what that

that Happineſs is that they ſhall attain to hereafter. The *Scripture* calls it a *Glory that ſhall be revealed*, Rom. 8. 18. *The Sufferings of this preſent Life are not to be compared to the Glory that ſhall be revealed in us*; that is, in the *Soul*. A Glory and Happineſs there is that waits for Believers in the other World; but it is not yet *revealed* what, or how great it ſhall be. No, ſays the *Apoſtle*, *It doth not yet appear what we ſhall be; but when Chriſt, who is our Life, ſhall appear, we ſhall be like him.* The Beauty of the *Soul* will then be excellent and glorious, becauſe the perfect Lineaments of *Chriſt* will then be drawn upon it. A weak and ſmall meaſure of Grace, which is the higheſt attainment that any *Saint* reacheth to here, compared with what we ſhall do hereafter, and is alſo the *Image* of *Chriſt* upon the *Soul* of a Believer; yet even this *imperfect Grace* and Holineſs, makes the *Soul* to ſhine gloriouſly here; how much more then ſhall *Glory*, that is the *Perfection of Grace*, and the perfecting of the Image of Chriſt upon the *Soul*, make the *Soul* of a believer to exceed in Glory? Not that the Saints in Heaven ſhall be continually receiving new additions to their Grace or Glory, and ſo be made more and more like unto Chriſt by the Viſion they ſhall there have of him: No, this is a *Saint's* Work and Employment here on Earth, whilſt he beholds *Chriſt* only by an eye of Faith, in the Glaſs of Duties and Ordinances, thus to be changed into his Image *from Glory to Glory*: But this *Sight* of *Chriſt* ſhall vaniſh away in Heaven, and the Saints ſhall have an immediate Viſion of *God* and *Chriſt*, and their *Souls* ſhall thereby be changed into an exact and perfect conformity unto the *Image* of *Chriſt*. It ſhall not then be from *Glory* to *Glory*, from one degree of Grace to another, as it is now; but Grace and Holineſs in Heaven ſhall be always in them in its height and

and perfection. The *Souls* of Believers upon their entrance into that Holy Place become perfectly and compleatly glorious, having the perfection of *Grace* and *Holineſs* in them, without the leaſt remainders of Sin and Corruption, which in this World the holieſt Perſons are not totally free'd from But to ſpeak a little more particularly concerning the Happineſs of the *Souls* of Believers in Heaven, and here.

Firſt, *In Heaven the Underſtandings of the Saints ſhall be enlarged. Knowledge* is a neceſſary Engredient unto the *Soul*'s Happineſs in Heaven; and the more enlarged the *Underſtanding* of a Saint is, the greater is his Happineſs. An *ignorant Soul* cannot be a happy Soul, neither on Earth, nor in Heaven: Ignorant Perſons are look'd upon with pity and contempt; *That the Soul be without knowledge*, ſays the Wiſe Man, *is not*, *nor cannot be good*, *Prov.* 19. 2. Knowledge is a great Ornament in any Man, but much more in a Chriſtian. It is a great Commendation to have an inſight into the *Secrets* of *Nature*, to be skill'd in *Arts* and *Sciences*, to underſtand *Logick*, *Philoſophy*, *Metaphyſicks*, and the like; but the *Excellency* of *Knowledge* lies not in theſe things, but in the *knowledge* of the Higheſt and Chief Good of all; and that is God and Chriſt: This the *Scripture* calls the Excellency of Knowledge: So ſays the *Apoſtle*, *Philip.* 3. 9. *I count all things but Loſs and Dung for the Excellency of the Knowledge of Chriſt Jeſus my Lord*; and *John* 17. 2. *This is Life eternal to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* This is excellent *Knowledge* indeed, to know *God*, to know the *Lord Jeſus Chriſt*, to underſtand the wonderful Work of Man's *Redemption*, to be acquainted with the *Myſteries* of Divine *Providence*: This is a knowledge wherein *Angels* may delightfully buſie themſelves

selves in the contemplation of, and not stoop below the Excellency and Dignity of their Natures: Something of Light and Knowledge they have into these *Objects* now. But alas, it's little we know of *God*, of *Christ*, of the *Mysteries* of *Redemption* and *Providence*, to what shall be known in Heaven. Some of these blessed *Objects* are far above out of our sight; others are far above the reach of our *Understanding*, to comprehend the depth of those Mysteries of *Wisdom*, *Grace*, and *Love* that are contained in them. But in Heaven our Capacities shall be enlarged to take in the *Knowledge* of these high and glorious *Objects*. In Heaven God will take off the Vail from his Face, that we may *see him Face to Face*; and not only so, but will strengthen us that we may be able to look upon, and behold his Glory and Excellency; which otherwise would astonish and confound us. There shall we see the blessed *Lord Jesus*, who for our sakes was for a little while *made a little lower than the Angels, crowned with Glory and Honour*. All the wonderful and astonishing Mysteries of our *Redemption* shall be there unfolded to us; There it is that we shall see all the glorious *Attributes* of God, *Wisdom*, *Justice*, *Mercy*, *Holiness*, *Faithfulness*, and *Truth*; sweetly reconciled, and fully satisfied and contented in the contrivance of our *Redemption* by Jesus Christ. There we shall with great satisfaction understand the deep and obscure *Mysteries* of *Religion*, which here the most profound Scholars were never able fully to comprehend. There shall the most dark and difficult Passages of that divine and heavenly Book, the *Scriptures*, be made clear and plain to our Understanding. There it shall be given us to discern how exquisitely the several parts of *Holy Writ*, were by the All-wise and Fore-seeing Author of them, God, fitted and adapted unto the several Times, Places, Persons,

ſons, and Occurrences, for which they were intended chiefly to be uſed. We ſhall then plainly ſee, not only a Reconcileableneſs, but a Friendſhip, and perfect Harmony between thoſe *Sacred Texts* in Holy Writ, that ſeem'd moſt to jarr and be at greateſt variance: Yea, there ſhall we diſcover, not only the meaning of the moſt dark and obſcure Paſſages of that *Sacred Book*; but how fit it was that they ſhould be ſo; together with the infinite Wiſdom of the great God that cauſed them to be written ſo obſcurely. There it is that thoſe *Riddles* of Divine Providence ſhall be expounded, and laid open before us; which have made not only wicked Men to deny, but tempted even good Men themſelves ſometimes to call in queſtion the infinite and unerring Wiſdom of the great God in his Government of the World, when they behold wicked and ungodly Men *to proſper, grow rich and great, having all their Hearts can wiſh*; whilſt upright and righteous ones are continually expoſed to *Poverty*, *Reproach*, and *Contempt*. There ſhall we be fully convinced that all theſe ſeeming *Irregularities*, are not only conſiſtent with God's Juſtice and Goodneſs, but are the wiſe productions of them. And though the Belief hereof doth to wiſe and underſtanding Perſons ſeem to be a piece of great *Self-denial*; yet when we come to Heaven, it will appear to be as highly rational, as now we find it to be hard and difficult. Man of himſelf is no fit Judge of the Providence of God at any time; but eſpecially not in this World; becauſe he cannot ſee the whole of his Providential Workings at once: *His Days*, as *Job* ſpeaks, *are but as a ſhadow upon Earth, and they fly away*: So that he can ſee but little of what God is doing. But when we come to Heaven, the whole Conduct of God's Providence in the Adminiſtration of Affairs in the World, ſhall be laid open to our view. Then ſhall all the Revo-

Revolutions and Occurrences of *Empires*, *States*, *Families*, and particular *Perſons*; which peeviſh Men were wont here to find fault with, be all diſcloſed, and made appear to be ſo juſt and righteous; yea, ſo neceſſary and ſeaſonable, that thoſe very things which here were a Temptation to us to deny God, ſhall in Heaven prove a powerful Engagement for us to praiſe God: And then ſhall we not ſo properly be ſatisfied with what his *Providence* hath brought about, as raviſhed with the Wiſdom and Beauty that we ſhall behold in it. But in a more eſpecial manner ſhall we be tranſported with *Admiration* and *Gratitude*, when the great God ſhall vouchſafe to diſcover to each particular glorified *Soul* in Heaven the reaſonableneſs of all his Diſpenſations towards them, making viſible to them, not only how neceſſary and righteous; but how merciful and gracious he was in bringing thoſe very *Afflictions* upon them, which they uſually accounted ſevere Diſpenſations; there being no Rod that ever God took into his hand to chaſtiſe them withal, that ever came ſooner, fell heavier, or abode longer upon them, than the Occaſion that extorted it from him did require it ſhould: And though ſometimes their Expectations were diſappointed, yet was it always a happy Diſappointment for them; becauſe intended by God to ſecure their Title unto far better things, which now they enjoy, than any they could hope for here.

And who is there, that hath taſted the pleaſurable and delightful Life that a *Holy Soul* leads, whoſe Mind is frequently taken up in the Study and Contemplation of thoſe two excellent Theams, the *Word* of God, and the *Providence* of God; but muſt profeſs, as a Great, Noble, and Learned Perſon doth, both very ingeniouſly and piouſly alſo; that though there be ſomething of Difficulty in a ſtudious employment

ployment of our Thoughts, in the Contemplation of theſe things; yet are they alſo ſo pleaſing and inviting; *That* (to give you his own Words) *ſhould Heaven*, ſays he, *afford me no greater Bleſſing than a clear accompt of the abſtruſe Myſteries of* Divinity *and* Providence, *I ſhould value the having my Underſtanding gratified and enriched with Truths of ſo noble and precious a Nature, enough to court Heaven, at the rate of renouncing for it all thoſe unmanly Senſualities, and trifling Vanities; for which, inconſiderate Mortals are wont to forfeit that Intereſt* their *Saviour* ſo dearly bought them in it? But I muſt not dwell upon this part of the *Soul*'s Happineſs in Heaven, though a moſt pleaſing and delightful Subject.

Secondly, In Heaven the Souls of Believers ſhall be perfected in Holineſs. Here the People of God are *truly* ſanctified, but not throughly. Sanctified they are in every Part, though but in part ſanctified, ſtill there are the Relicks of Sin, the Remains of the Old Man in them while they are here. The *Truth* of Grace they have, but not the *Perfection* of Grace: An abſolute State of Perfection, is rather to be wiſhed for than enjoyed in this Life. The utmoſt that a godly Man can attain to here, is not to commit *great Sins*, nor to allow himſelf in *little Sins*, when thorough daily Infirmity he doth commit them.

Now the People of God have the firſt Fruits of the Spirit; but yet they have the remainders of the Old Man in them. Now the Spirit of God helps them to mortifie Sin, and to keep it under; but it doth not enable them perfectly to deſtroy it, as it ſhall be in Heaven. Here the Righteous are delivered from the prevalency of their Corruptions; for ſo is God's gracious Promiſe to his People, that *Sin ſhall not have Dominion over them*; and bleſſed be God for this: But in Heaven they ſhall be for ever free'd from the preſence

preſence of Sin. There is a continual *mortifying* of Sin by Believers here on Earth; but in Heaven Sin ſhall be totally *aboliſhed*: It is in a *dying*, *languiſhing* Condition now; but in Heaven it ſhall be *dead*, for ever ceaſe to be. Perfection of Grace and Holineſs is the aim and endeavour of every godly Man; but it is not his attainment: So the *Apoſtle* tells us concerning himſelf, who doubtleſs had as great a meaſure of Grace as any have attained to ſince, *Phil.* 3. 12, 13. *Not as though I had already attained, or were already perfect: No,* ſays he, *I count not my ſelf to have apprehended; but this one thing I do, forgetting the things that are behind, and reaching forth unto thoſe things that are before, I preſs forward towards the Mark for the prize of the High Calling of God in Chriſt Jeſus.* This is all a godly Man can do here, in the uſe of Means, to ſtrive and endeavour after Perfection of Grace, though he cannot attain it. But in Heaven no godly Man ſhall be defiled with any Sin, or defective of any Grace; no, nor yet wanting in any meaſure or degree of Grace and Holineſs as now he is. *The Spirits of juſt Men made perfect* are there; that is, there is a Perfection of Grace and Holineſs in Heaven, that ſhall beautifie the Spirits of juſt Men when they come there. In this World, the People of God are partly *carnal*, and partly *ſpiritual*; partly *holy*, and partly *ſinful*. But in Heaven they ſhall be perfectly holy and ſpiritual, free'd from all ſinful Mixtures; no Droſs with their Gold; no Corruption mingling it ſelf with their Holineſs. Their *Underſtandings* ſhall be perfectly holy, without the leaſt Cloud, or Miſt of Ignorance or Error to darken or ſully them. That Glorious *Sun of Righteouſneſs*, whom they ſhall always behold in Heaven, ſhall for ever ſcatter all Clouds and Darkneſs quite away. Their *Thoughts* ſhall all be holy; no blaſphemous

unclean,

unclean or envious Thoughts shall ever arise in their Souls; no, nor the least Vanity or Impertinency pass through their Minds to Eternity; but all shall be holy, being brought into a perfect Obedience unto the Lord Jesus Christ. Their *Memories* shall there be holy, being strengthned to retain and bring forth out of their Treasuries whatever things may tend to feed, and increase their Love and Joy, and to elevate their Souls in the high Praises of God. Their *Wills* shall then be perfectly holy; for there shall they obtain that which they so often pray'd for on Earth; namely, that the Will of God may be done by them, as the *Angels* do it in Heaven. O what a delightful Harmony will there then be for ever between their Wills and the Will of God! Then shall they always have a perfect compliance in them with that sweet and bleſſed Law that they shall then be under, without the least contrariety or opposition. Never more shall they have any motion or inclination in them to that which is evil for ever.

Thirdly, Another thing wherein the Happiness of the Saints in Heaven, as to their Souls doth consist, is the Regularity of their Affections, which shall all be set right for, and continually drawn out after God by an unalterable Regularity. There the Saints shall in their Hearts and Souls constantly and perpetually cleave unto God, having always their Love and Delight in him, without any Satiety or Weariness. Here on Earth they are often starting aside to the *Creature* with an inordinate Love and Delight; but in Heaven there shall be an eternal fixedness of Soul, with infinite Complacency and Delight in *God*. Here our Affections are under great Irregularities: To instance in two briefly; and they are the Affections of *Love* and *Joy*. As to the Affection of *Love*; It is well known unto all what is a Christian's commanded Duty; namely, *To love*

the Lord our God with all our heart, with all our ſoul, with all our mind, and with all our ſtrength. And this Love to God, operating by Love to our *Neighbours*, is ſo acceptable a Duty, that it is called by the *Apoſtle the fulfilling of the Law.* But alas, how do the beſt of God's Servants fall ſhort in this reſpect; when all they attain to, is only to love God in *Sincerity*, and with ſome *degree* of *prevalency* above all other Enjoyments. But to love God, ſo as to deſire him, ſo as to rejoice and delight in him above all other things, with the utmoſt extremity of Love and Affection, in Perpetuity and Conſtancy: Oh, where is the Soul that can be found, that doth ſo! Vain and fooliſh, yea, ſinful *Objects* alſo, entangle our Affections, and draw away our Hearts from God, to an over-loving and delighting in them, and to an impairing and weakning of our Love and Affections towards God. How often do we meet with ſuch Complaints as theſe in the mouths of God's People? Oh, that we could love God more! Oh, that we could love Chriſt more! but alas we cannot: Their Faith diſcovers to them a wonderful Amiableneſs in God and Chriſt, which draws out the Deſires of their Souls after them. So ſaith the *Apoſtle*, *to you that believe he is precious*, or deſirable. But yet they find they cannot love God as they ought, nor as they deſire to do; for by reaſon of that Earthlineſs that is ſtill in them, their Hearts and Affections are divided, and carried out after other Objects; ſo that as the *Apoſtle* complains, *they cannot do the things that they would.* But now in Heaven theſe Complaints ſhall ceaſe, and all the diſorders and Irregularities of the Affections ſhall be cured, and the Soul ſhall perfectly, and everlaſtingly love God, and contemplate the Excellencies and Perfections that are in him with unſpeakable Delight and Satisfaction: For wherever there is the Actings of theſe Affections, it always carries

carrieth much Pleaſure and Delight along with it; eſpecially where the *Object* beloved is deſerving, and the Affections are ſtrong towards it. Now in Heaven the *Object* is moſt deſerving to be beloved; for it is the ever *bleſſed God*, and the Affections of the Soul will be ſtrongeſt; for there Love ſhall be in its Height and Perfection; and that which reſults from hence muſt be infinite Satisfaction and Delight unto the Soul, ſo that it cannot chuſe but it muſt love God. There holy Souls ſhall have continual views of the perfect Beauty of him, who is altogether lovely; yea, who is Love it ſelf; the ſight of whom will not only wonderfully draw their Hearts and Affections towards him, but fill their Souls with continual Raviſhments of Love and Joy in him; ſo that it is impoſſible they ſhould do otherwiſe than rejoice and delight in him. O this Life of Love which Saints always live in Heaven! It is that which fills them with unſpeakable Satisfaction and Contentment; yea, Love in Heaven is that which will be both the Work and the Reward of a Saint at once; and that in Conſtancy and Perpetuity.

And ſo for a Saint's Joy, which is another Affection of the Soul. How irregularly doth it frequently act; we *rejoice* when we ſhould *mourn*, and we *mourn* when we ſhould *rejoice*; or if not ſo, yet we often exceed in our *Joy* and *Delight*. Commonly it is with us in our *Enjoyments* of the World, as it is with us in our *Loſſes* in the World: When we *loſe* the Comforts of the World, we over-*grieve*, and are caſt down ſo exceſſively, as if we had nothing left to take any Delight or Comfort in. And juſt ſo is it with us in our *Enjoyments* of the World; when God bleſſeth us with outward Comforts, we over-love and delight in them; ſo that that which God gives us to draw our *Hearts* nearer to himſelf, by the Exceſſes of our *Joy* and *Delight* in them, takes a-

way our *Hearts* more from him; insomuch that we are more forgetful of God by our inordinate rejoicing in what he bestows upon us: A very evil and ungrateful return unto God for his Kindness to us; but yet it is that which we are very inclinable unto. Hence therefore is it that we are so often cautioned against all excessive Love of, or Delight in things here below; for Love to, and Joy and Delight in any thing always go together; the *Apostle* therefore bids us, 1 John 3. 16. *Love not the World, nor the things of the World; if any Man love the World, the Love of the Father is not in him*: Not that it is absolutely unlawful to express any kind of Love to, or Delight in Worldly Things. But it is as if he had said; so hard and difficult a thing it is for Christians in loving and delighting in worldly Enjoyments, to keep their *Affections* within their bounds, and to express no more of *Joy* and *Delight* in those things than is due to them; that it is almost necessary to lay a Command upon them, not to love the World at all; such a proneness is there in the best of Christians to transgress, when any allowance is given unto to these carnal Hearts and Affections of ours towards worldly *Enjoyments*. It is true, a Believer is not only allowed, but commanded to rejoice; yea, and to rejoice always; and none have more cause so to do than he: But it is not in the persons or things of this World, but in God; so runs the Command, 1 *Thes.* 5. *Rejoice always in the Lord, and again I say rejoice*. But yet all rejoicing in outward Enjoyments is not forbidden him neither. A Christian, who is accepted of God, may, as the *wise Man* speaks, *eat his Bread with Joy, and drink his Wine with a merry Heart*, Eccles. 4. 7. that is, he may *rejoice*, and be chearful in the use of those Comforts and Refreshments that God bestows upon him. But yet in the greatest abundance of them, his Mo-

deration

deration ought to be known unto all Men, and ſtill he muſt *rejoice* in them as if he *rejoiced* not; that is, uſe them and rejoice in them with a holy kind of Indifferency of Soul. But now here is the great failing of Chriſtians, they exceed thoſe bounds and limits that God allows them, letting out their Hearts and Affections inordinately towards them: But now in Heaven theſe delightful Affections of the Soul ſhall be regulated. A Saint's Joy there ſhall be always rightly placed, and duly bounded: God will there be the only *Object* of our *Joy*, and the right bounding of our Joys and Delights in him, will be to *joy* and *rejoice* in him without bounds and limits: Let our rejoicing in him be never ſo great, it cannot be ſo great as he deſerves. Were it poſſible for one glorified Soul in Heaven to contain in it all the *Affections* of Love and Delight, that are ſcattered up and down in all the *Saints* and *Angels* in Heaven, and to put forth the Extremity of thoſe Affections towards the great and bleſſed God, in loving and delighting in him to the utmoſt of its Capacity; yet when that Soul hath acted with the greateſt ardency of all theſe Affections towards God, ſtill is there more of Worth and Excellency in God, than all theſe Affections can reach unto, and infinitely more doth he ſtill deſerve to be loved and delighted in. It is true, a gracious Soul in Heaven ſhall have other *Objects* to delight in, as *Saints* and *Angels*, and the glorious place of its Habitation, the higheſt Heavens: But whatever *Joy* or *Delight* the Soul expreſſeth in or towards any of theſe *Objects*, it is becauſe of the Divine Excellencies and Perfections that are communicated to them, and do ſhine forth gloriouſly in them. But ſtill God is the chiefeſt *Object* of their *Joy*. Here on Earth a Saint's *Joy* is chiefly in God, *Hab.* 3. *I will rejoice in the Lord, and joy in the God of my Salvation. Pſal.* 34 2.

My Soul shall make her boast in the Lord; Psal. 33. 1. *Rejoice in the Lord, O ye Righteous.* And if it be thus with the People of God here, much more will it be so with them in Heaven; that which is now their Duty, shall there be their eternal Reward, always to *rejoice* in God; for *in his presence is fulness of Joy, and at his right hand are pleasures for evermore.* And oh, what a support may this be to a Soul, that by the excess of its *Joy* and *Delight* in worldly Enjoyments, hath provoked God to hide his Face from it; and being sensible of its Sin, is returning unto God, seeking after him with weeping and mourning, because of its offending him; though as yet it cannot find God graciously smiling upon it. Go on still, *O Soul*, seek him, and mourn after him; and remember for thy Comfort, though *weeping may endure for a night, yet joy will come in the morning*; there is a time coming when thy Sorrow shall be turned into Joy; yea, when thou shalt have fullness and perpetuity of Joy in Conjunction; for it shall be that in which thou shalt bathe thy Soul with infinite Pleasure and Delight, to all Eternity.

I shall now close this Chapter with a short Discourse of that, which is a necessary addition unto all that hath been said, for the compleating the Saints Happiness in Heaven; and that is the *perpetuity* or *eternity* thereof. This is a Crown unto our Crown of Glory, that it shall be eternal. It is true, God is the chief Happiness of a Saint in Heaven; but tho' God be the chief; yea, the only Happiness of glorified Souls, and Heaven it self were no Happiness to a Saint without God there; yet if it be not an *eternal Enjoyment* of God in Heaven, a Believer's Happiness there would be as it were no Happiness to him; for the greater the Good is that is enjoyed, if mixed with continual Fears of losing it, the less *Joy* and *Delight*

is there unto any in the poſſeſſing of it; becauſe the fear of being deprived of ſo great a Good abates ſo much of the Happineſs and Comfort, that otherwiſe would accrue unto the Soul in the enjoying of it, that it makes it to be very little comparatively to what it would be. That which otherwiſe would be unexpreſſibly delectable in the Enjoyment, by our Fears of loſing it, gives little Contentment to us while we are poſſeſſed of it. Now though there be juſt Cauſe for us to fear the *loſs* of all earthly Enjoyments; and poſſibly it may be neceſſary, that God ſhould ſuffer ſuch Fears to prevail upon us, that worldly things may have leſs of our Hearts and Affections, and himſelf the more; yet as to Heaven, and the Happineſs thereof, there is no ground for any ſuch Fears: Nay, though the Happineſs of Heaven be Ten thouſand times greater than what we can promiſe our ſelves in all worldly Enjoyments; yet that which adds to the excellency of that Happineſs, is this, that it is a thouſand times more certain, and ſecure than any worldly thing can be. The Happineſs of Heaven is not only a full and compleat Happineſs, but it is alſo a ſecure Happineſs: It is a *full Happineſs*; holy Souls, though they are never ſatisfied till then; yet are they then fully ſatisfied. In Heaven there is a Ceſſation of Deſire. In the enjoyment of God in that glorious Place, there is more of Happineſs than the *Soul* is able to receive or bear. And as this Happineſs is full and ſatisfactory, ſo is it alſo ſecure; it is a Happineſs that cannot be loſt: The Gates of the *New Jeruſalem*, that is of Heaven, are therefore ſaid *to ſtand open*, to ſhew there is no fear of any Enemies Approach to take away the Happineſs of a Saint there. God will never take away the Happineſs of a Saint from him; the Devil nor Sin cannot take it away; neither ſhall Man himſelf either loſe or throw it away. The Happineſs of a Saint in Hea-

ven, is not like the Happineſs of Man in Paradiſe, which was in his own keeping, and ſo was ſoon loſt by him; but it is in God's hands, and ſo it cannot be loſt. As the Power of God now preſerves, and keeps a Saint for the enjoyment of Heaven; therefore, ſays the *Apoſtle*, 1 Pet. 1. 5. *You are kept by the mighty Power of God, through Faith, unto Salvation.* So the Love, the Grace, the Mercy of God, that hath beſtowed the Happineſs of Heaven upon them, will for ever ſecure the Enjoyment of it to them. And as the Happineſs of Heaven cannot be loſt, ſo it ſhall never decay; it is therefore called by the *Apoſtle*, 1 Pet. 1. 4. *An Inheritance incorruptible, undefiled, that fadeth not away:* And ſays the ſame *Apoſtle*, chap. 5. 4. *When the chief Shepherd ſhall appear, you ſhall receive a Crown of Glory that fadeth not away*; neither *Moth* nor *Thief* comes there; neither internal nor external Means of Corruption or Decay. Here on Earth the ſweeteſt Comforts ſooneſt fade; as the ſweeteſt *Roſe* ſooneſt withers. But in Heaven, there's an eternal Freſhneſs and Greenneſs upon a Saint's Bleſſedneſs. When glorified Souls have ſung the *Song of Moſes and the Lamb* Millions of Millions of Years, it is a new Song ſtill, and as pleaſant and delightful as ever. And that a Saint's Happineſs may be perfect and compleat, it is that which ſhall never have an end. Heaven is not a Tenement at Will; but an Inheritance purchaſed for the Saints by the Blood of Chriſt, and veſted upon them for ever. *We know*, ſays the Apoſtle, *that when this earthly houſe of our Tabernacle ſhall be diſſolved, we have a Building of God, an Houſe not made with hands, eternal in the Heavens*, 2 Cor. 5. 1. And ſays our Lord, *My Sheep hear my Voice, and they follow me, and I give unto them eternal Life.* Rom. 6. 23. *The Gift of God is eternal Life through Jeſus Chriſt our Lord.* Mortality is the

the Diſgrace of all earthly Enjoyments. To a carnal Eye indeed the things of this World appear great and glorious; but the brevity and ſhortneſs of their continuance ſhould not only diſparage, but render them contemptible to a gracious Soul. No Man can greatly delight in that which he knows will quickly be taken from him. It muſt needs ſpoil our carnal Mirth and Jollity, when we find our pleaſant and delightful things dying in our hands. No Man can caſt a greater Reproach and Diſgrace upon any thing of the greateſt Excellency, than to call it a frail periſhing thing. Now ſuch are all worldly Enjoyments, they will ſoon be at an end; for as the *Apoſtle* ſpeaks, *they paſs away*; yea, they will quickly not be at all. What ſays the *Pſalmiſt*, Pſal. 39. 6. *Surely every Man walketh in a vain ſhew, he diſquieteth himſelf in vain, he heapeth up Riches, and knows not who ſhall enjoy them?* Why, wicked Men reckon that they themſelves ſhall enjoy them: It is true they do ſo; but ſo ſhort and uncertain is the Life of Man, that the *Pſalmiſt* doth as it were paſs by him that is the gainer of them, as one not fit to be mentioned for an enjoyer of what he hath taken ſo much pains for; becauſe by that time he hath with great toil and labour; and, it may be, with a great deal of ſin and guilt alſo, obtained what he deſired, his Life is at an end, and he forced to leave it unto others; but who ſhall enjoy it, he knows not. O this ſhortneſs of our Lives! and the uncertainty of our Enjoyment of all worldly Things, ſhould put a check to our eager purſuits after them, for they and we muſt ſoon part again. There may be indeed ſome ignorant and forgetful Perſons, who may have no ſuch ſad and melancholy Thoughts to diſturb them in their carnal Pleaſures and Delights; and ſuch may for the preſent be outwardly merry and jovial; but what will become of this *Mirth* and *Jollity*,

when they come to lie upon a *Death-bed*? It will be but a poor relief, that the Thoughts of having enjoyed abundance of worldly Things, will yield unto any at such a time. It's a sorry Happiness, and that which deserves not the Name of it, that consists in an ignorance or forgetfulness of an approaching Misery. But now in Heaven a Saint's Happiness is *eternal*. Once in Heaven, and for ever there. Oh, blessed *Eternity*! Happy are those Souls that arrive in that state of perfect *Bliss*; for none are there perplexed with any sad and melancholy Thoughts; nor are the *Joys* of those blessed ones interrupted with any Fears of the Expiration of their Happiness. All that enter into that holy Place become *Pillars* in the *Temple* of God, where they abide for ever, *Rev.* 3. 12. *Him that overcometh, will I make a Pillar in the house of my God, and he shall go out no more.* Into that *earthly Paradise*, wherein God put our first Parents, there was a way out, but no way in again. But into the *Heavenly Paradise*, there is a way in, even a pleasant and delightful way unto Believers, though a thorny and bloody way unto Christ: But there is no way out again. What saith *Abraham* to the *rich Man* in Hell, *Luke* 16. 26. *They that would pass from hence unto you, cannot.* What a strange kind of Expression is that? Can it be thought that any would pass from Heaven, a place of inexpressible Joy and Happiness, unto *Hell*, a place of inexpressible Misery and Torment, if they might? Certainly, *Hell* is not a place so desirable, nor is *Heaven* a place so contemptible, that any of those *happy Souls* that are now in Glory, should be desirous to make an Exchange of the Bliss and Happiness of the one, for the Pain and Torment of the other. No; that is not the meaning of the place; but it is an Expression spoken only to shew the impossibility of the Saints losing the Happiness of Hea-

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ven. They may as well be thought to be covetous of exchanging the Happineſs of that bleſſed place, for the Anguiſh and Torment of the Damned in Hell; as it can be ſuppoſed that they ſhould ever be deprived of the Happineſs of Heaven; for ſays *Abraham*, if it were poſſible to ſuppoſe this of the Saints in *Heaven*, that they ſhould be willing to do this, yet ſays he, *They cannot*; that is they cannot, nor ſhall not to Eternity ever loſe the Happineſs they enjoy in *Heaven*: Miſery it ſelf to Eternity may as ſoon be deſired and embraced by them, as Happineſs it ſelf can be ſuppoſed to be parted with and loſt by them. *For they that would come from us to you cannot.* Oh happy and bleſſed State, who would not with the greateſt diligence contend to be a partaker of it?

O *my Soul, looſe then thy hold of the World, and all the Enjoyments thereof. All thy Pleaſures and Delights here below, are but Dreams and Fancies, compared with what the Saints ſhall Eternally enjoy in Heaven: Chearfully therefore quit thy Intereſt in what is but appearing and uncertain, for that which hath the greateſt Reality and Permanency in it. Let it not grieve thee, that thou parteſt with thy deareſt Friends and Relations; nay let it not trouble thee, tho' thou parteſt with thy life it ſelf, if thy parting with theſe, be the way of God's appointment through which thou muſt paſs to enter upon that State and Condition, where not only all thy Fears and Troubles ſhall ceaſe and come to an end; but where they ſhall all be changed into an Eternity of Joy and Delight, as they ſhall moſt certainly be in Heaven.*

And now O *Chriſtian Reader*, let me perſuade thee for ſome little time once a day to withdraw thy ſelf from the World, and the buſineſs and affairs thereof, and ſeriouſly conſider with thy ſelf of this great Word, or rather State of *Eternity*. Doth it

not

not highly concern thee; may is there any thing that can be of greater moment unto thee, than to know how it ſhall go with thee to all *Eternity*? *Holy Souls* are ſure to enjoy a ſtate of Eternal Happineſs in Heaven; this the *Scripture* abundantly confirms, and thou thy ſelf doſt believe to be a great Truth; but is this ſtate of *Eternal Happineſs* like to be thine? haſt thou it made ſure unto thee upon ſuch grounds as will not deceive thee another day? That an *Eternal State* doth abide thee is beyond all doubting, but whether is it a State of Eternal Happineſs or Eternal Miſery, is the great queſtion thou art to be reſolved in.

Conſider O Soul, it is thy being *Eternally* in either of theſe ſtates, that will make thee Miſerable or Happy indeed. It is not thy being among the Damned in Hell comparatively, that will make thee miſerable, but thy being *Eternally* under the Torments of Hell, this is that which makes thee truly miſerable. And on the other hand, it is not thy being in Heaven comparatively that will make thee Happy, but it is thy being *Eternally* there that makes thee truly Happy. This, this is that which Accents thy Miſery or thy Happineſs, even the *Eternity* of it. Oh *Eternity*, *Eternity*, thou art the bitterest, and thou art the ſweeteſt word in all the World; to the *Damned* thou art the bitterest of all words, becauſe their Torments are to laſt to all *Eternity*. And to the *Godly* thou art the ſweeteſt word in all the World, for their Joys and Happineſs ſhall laſt unto all *Eternity*. There is nothing either in Heaven or in Hell but what ſpeaks *Eternity*. There is nothing in Hell but what is *Eternal*. Hell it ſelf that place of Torment is *Eternal*. The Sufferings and Torments of the Damned in Hell are *Eternal*. The Wrath and Vengeance of God that is the cauſe of thoſe Torments, is *Eternal*. Yea all the Damned themſelves, together

ther with the *Devil* and his *Angels*, are all to be ſufferers under an *Eternity* of Torments in Hell. O *Eternity*, *Eternity*, how miſerable beyond all expreſſion, doſt thou make the condition of the Damned to be! And as there is nothing in Hell but what is *Eternal*, ſo neither is there any thing in Heaven, but what ſpeaks *Eternity*. There is the Great and Bleſſed God, the Father of *Eternity*, the Sum and Heighth of the Saints Happineſs in Heaven, to be *Eternally* enjoyed. It is there that the Lord *Jeſus Chriſt*, the Saints great and bleſſed Redeemer is, whoſe Meritorious Death and Sufferings hath Deſerved and Obtained for them the *Eternal Enjoyment* of that Happineſs which there they are partakers of. Heaven that place of Bliſs and Happineſs, where God manifeſts and diſplays all his Glorious Excellencies and Perfections, is *Eternal*. The bleſſed Company and Society of a Saint in Heaven, the innumerable Company of Glorified Saints and Angels ſhall *Eternally* be their fellow Inhabitants in that Holy place. Yea, both the Happineſs of Heaven, and every Saint that ſhall participate of that Happineſs, ſhall both continue in conjunction together *Everlaſtingly*. Here, O my Soul, is a Happineſs moſt worthy of all thy thoughts; a *Happineſs* ſo great, that it calls for and deſerves all thy Time, all thy Parts; yea, all the Labour and Pains thou canſt poſſibly lay out for the obtaining of it. O *Eternity*, *Eternity*, how pleaſant, how delightful a word art thou for *Holy Souls* to contemplate upon; thou art not more full of dread and horror to the wicked in *Hell*, than thou art full of pleaſure and delight unto the Saints in *Heaven*; thou art the Sweetneſs, the Conſummation, the Perfection of a Saint's Happineſs. God himſelf, who is the All of a Saint's Happineſs, if he be not enjoyed for *ever*, cannot make a Saint always Happy. Unleſs an *Eternity* of Enjoyment

ment be added to a Saint's Happineſs in *Heaven*, he cannot be fully and compleatly Happy: It is true, whilſt he enjoys the Happineſs of Heaven, he is in a Happy ſtate; but if *Eternity* be not added to that Enjoyment, a time will come when that Happineſs ſhall ceaſe and have an end. Take away *Eternity* from a Saint's Happineſs, and there not only will, but there muſt come a time, when a Saint muſt be miſerable. O *Eternity*, *Eternity*, thou art not only a Happineſs added to a Saint's Happineſs in *Heaven*, but thou art that bleſſed Band that uniteſt and tieſt all the ſcattered parcels of a Saint's Happineſs together, in one bundle for his ſatisfaction and ſecurity for ever. *O my Soul ſtudy this word Eternity well, as it is the Crowning addition unto the Saints Happineſs. It is that which will revive and quicken thee; yea, it is that which will put a new life into thee, in thy greateſt Agonies and Sufferings which thou canſt undergo here; for they are but of ſhort continuance: Death at fartheſt, will come and put an end to them all. but the Glory and Happineſs that remains for thee in Heaven that is Eternal and Everlaſting, and ſhall never, never, never know an end.*

CHAP.

CHAP. V.

Of the Efficient Cauſe of the Saints Happineſs in Heaven, namely the Free Grace of God. Of the Meritorious Cauſe of the Saints Happineſs, namely the Death and Sufferings of the Lord Jeſus Chriſt. *Of the Final Cauſe of the Saints Happineſs, namely, the Glory of God. Holineſs the Saints great Qualification for Heaven. Wicked Men unſuitable to the Work of Heaven, and to the Reward of Heaven; both which are Holy. In Heaven there is both an Eternal Work for Saints to be Employed in, and an Eternal Reward for Saints to Enjoy.*

THat which is next to be diſcourſed of in the handling of this Subject of the Saints Happineſs, according to my propounded Method, is the conſideration of that Happineſs in the ſeveral cauſes of it.

Now in ſpeaking unto this head, I ſhall diſcourſe a little upon theſe three particulars. The *Efficient Cauſe* of the Saints Happineſs in Heaven. The *Meritorious Cauſe* of that Happineſs. And laſtly, the *Final Cauſe* thereof.

Firſt, The *Efficient Fundamental Cauſe of the Saints Happineſs in Heaven, and that is the Free Grace*

Grace of God. Now for this the *Scripture* is very full *Epheſ.* 2. 4, 5, &c. *But God who is rich in Mercy; for the great love wherewith he loved us, Even when we were dead in Sins and Treſpaſſes, hath quickened us together with Chriſt, (by Grace ye are ſaved) And hath raiſed us up together, and maketh us ſit together in Heavenly places in Chriſt Jeſus. That in the Ages to come, he might ſhew the exceeding Riches of his Grace in his kindneſs towards us through Chriſt Jeſus. For by Grace are ye ſaved through Faith, and that not of your ſelves, it is the Gift of God.* So in *Rom.* 6. 23. *The Gift of God is Eternal Life through Jeſus Chriſt our Lord.* All is from the free Grace of God. And though this Happineſs of the Saints be the higheſt that can be beſtowed upon any, yet is it that which is given freely. What ſays our *Lord* Luke 12. 32. *Fear not, little Flock, it is your Fathers good pleaſure to give you the Kingdom.* This is to act like a God, to give moſt bountifully and yet moſt freely. To give the higheſt and beſt Gifts, and yet to give them freely and undeſervedly. Thus God gives himſelf, Heaven, Glory, and Eternal Life freely. All that he doth for his people, from their firſt Converſion on Earth, unto their Eternal Glorification in Heaven, is all from his own free Grace and Good Will. Their *Converſion* is of Grace, *James* 1 18. *Of his own good will begat he us by the Word of Truth.* Their *Juſtification* is of Grace, *Rom.* 3. 24. *Being juſtified freely by his Grace.* Their *Sanctification* alſo is of Grace, *Titus* 2. 11, 12, 13. *The Grace of God that hath appeared unto all men, teacheth us that denying all ungodlineſs and worldly luſt, we ſhould live Soberly, Righteouſly, and Godly in this preſent evil World.* Yea, their *Glorification* alſo is of Grace, *Rom.* 9. 23. *That he might make known the Riches of his Glory on the Veſſels*

Vessels of Mercy, that he had afore prepared unto Glory. The work of Heaven is to *Praise* and *Glorifie* God for ever; and nothing will draw forth the *Praises* and *Thanksgivings* of the Saints there so much, as the consideration of the freeness and richness of his Grace and Love. When a Soul is brought to Heaven meerly by the free Grace and Love of God, and sees that Happiness it there enjoys, and shall do to all *Eternity*, is bestowed upon it on no other account, but from the free and undeserved Grace and Mercy of God. Oh how doth this enlarge and fill such a Soul with *Praises* unto God, and so will do to all *Eternity*, because free Grace and Mercy hath done it.

Secondly, *There is the Meritorious Cause of the Saints Happiness in Heaven, and that is the Death and Sufferings of the Lord Jesus Christ.* Not their Works, not their Prayers, their Tears, their Fastings, their Alms deeds, no nor their Sufferings also. To make our *Good Works* the Purchase of Heaven, is a great wrong to the Blood of *Christ*. Who ever thinks by their *Doing* or *Suffering*, to merit Heaven and Salvation, they put their Duties and Services in the place of *Christ*; for he, and he only hath deserved Heaven and Glory for us. It is true, *Good Works* are the Causey or Path-way in which we must walk towards Heaven, but they are not the Meritorious procuring Cause of our obtaining Heaven, that is only the Blood of *Christ*. Our Duty is to be zealous of *Good Works*, but when we have abounded most in the practice of them, we must rely on the Merits and Satisfaction of *Jesus Christ*, for God's acceptation of them, and for our Happiness and Glorification after them. All that we do of our selves, shews us to be sinful Servants: and all that we do when assisted by the Grace and Spirit of God, makes us still to be but unprofitable Servants, because

cauſe we have done no more than what was our Duty to do. All our Duties and Services, even the beſt of them, are both *Defective* and *Defiled*, *Defective* of the good that God commands, and *Defiled* with the Evil that God forbids: now that which is *Defective* and *Defiled*, cannot be *Meritorious*: that which deſerves Eternal Wrath and Vengeance in the doing of it, cannot by the doing of it, procure everlaſting Grace and Favour. There are none of our *Prayers* we ſend up unto *Heaven*, but ſtand in need of the Interceſſion of *Chriſt* to make them prevalent with God. None of our *Tears* ſhed for offending of God by Sin, but wants the Blood of *Chriſt* to waſh them, or elſe they are but puddle-water. None of our *Sighs* but muſt be perfumed with the Incenſe of *Chriſt*, or elſe they are no better than howling in the Ears of God. Conſcience can pick a thouſand holes in the beſt Duties that ever any of us tendered unto God, and what then doth God ſee in them, who is a thouſand times greater than our Conſciences, and knows all things. Heaven and Glory accompany Grace and Holineſs, not by virtue of any inherent Worth and Excellency in them to deſerve ſo great a Happineſs; but by virtue of a *Promiſe* that God hath made, that thoſe that do perſevere in Grace and Holineſs, ſhall inherit Eternal Life and Glory. God was a free Promiſer, and he might have choſe whether he would have made his People a Promiſe of Heaven and Happineſs; and if he had not Freely and Graciouſly done it, it was not all their Duties, nor all their Sufferings, no nor all their Graces, that could have deſerved or procured that Happineſs for them. But ſince God hath ſo Freely and Graciouſly been pleaſed to make a Promiſe to his People of Heaven and Glory, he is now become a Debtor to his own Promiſe, and he will be True and Faithful in keeping of his Word.

And

And thus we are to understand those *Scriptures* that speak of the *Justice* and *Righteousness* of God, as that in 1 *John* 1. 19. *If we confess our sins, he is Faithful and Just to forgive us our sins.* So *God is not unrighteous to forget your Labour of Love.* So 2 Thes. 1. 6. *It is a Righteous thing with God, to recompense Tribulation to them that trouble you; but to you who are troubled, rest.* So 2 Tim. 4 6. *Henceforth is laid up for me a Crown of Righteousness, which the Lord, the Righteous Judge, shall give unto me at that day.* In all these places, *Justice* and *Righteousness* is not to be taken for *Commutative Righteousness*; but for the *Righteousness of God's Promise and Fidelity:* and God is said to be a *Righteous* God in these places, because he will keep his *Word*, and make good his *Promises* made unto his People. And to note it by the way, what abundant matter of Joy and rejoycing doth this afford unto those who have true Grace; though but in a small degree, yet if it be in Truth, here is great comfort unto such *Souls*, because Grace doth not as a Natural Cause produce Glory; but by the Covenant and Promise of God; and so the weakest Grace may plead this as well as the strongest; and the lowest *Believer* may say, I have as good and as faithful a Promise for Heaven and Happiness, as the strongest. *He that gives a Cup of cold water to a Prophet in the Name of a Prophet, and because he belongs to Christ, he shall not lose his Reward*, no not the Reward of Heaven and Glory. But yet still all a Believers merit, with respect to the Love and Favour of God here, and the Eternal enjoyment of him in Heaven, is in *Jesus Christ*; his Death and Sufferings is that which obtains all for him. *Rom.* 5. 1, 2. *Being justified by Faith, we have Peace with God, through our Lord Jesus Christ; and rejoyce in Hope of the Glory of God.* So in

in 1 *Pet.* 1. 4, 5. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy, hath begotten us again unto a lively Hope, by the Resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for us.* And the Blessed Apostle St. *Paul*, who doubtless, (after his Conversion) was as Holy a man as ever lived, yet all his Glorying and Rejoycing, all his Faith and Confidence, was only in *Christ*; I *desire to know nothing among you, but Jesus Christ and him Crucified.* Cor. and in Phil 3. 3, 9. *I count all things but loss and dung, for the excellency of the Knowledge of Christ Jesus my Lord. For whom I suffer the loss of all things; and count them but dung that I may win Christ, and be found in him, not having mine own Righteousness which is of the Law, but that which is through the Faith of Christ, the Righteousness of God by Faith.* This was all St. *Paul* gloried in, that upon which he built his Hopes and Expectations of Heaven and Happiness; not upon any good works he had done, but upon what *Christ* had done and suffered for him, though he had whereof to Glory, as himself saith, yet he looked upon all as nothing, and desired only to be found in *Christ*. And whatever *Conceit* or *Opinion* sinners may have of themselves, and of the Merit of their Duties and Services, in their *Health* and *Prosperity*, when *Death* and *Judgment* according to their Apprehensions, seems to be many years distant from them; or whatever men may say in the heat of a *Dispute* concerning the Merit of their good Works; yet certainly, they will be of another mind, when *Death* lays hold of them with its cold hands, and when an awakened *Conscience* is hurrying them on to make their appearance before the Tribunal of the great God, the Righteous

Righteous Judge of Heaven and Earth. There are few if any that are so bold and presumptuous as to boast of their *Merits* upon a Death-bed. No, Death and Judgment convince and alter mens minds, making them speak quite another Language than what they did formerly. It is not then, *Lord* deal with me according to my *Deserts*, but *Lord* deal with me according to thy *Mercy*. Blot out mine Offences O *Lord*, not according to the Merit of a dying sinner, but according to the Merit of a dying *Saviour*. This, this is the Language of a sinner upon a Death-bed. Then a *Bellarmine* will confute himself and cry out, Oh it is safest trusting to the Merit of *Jesus Christ*.

Thirdly, The final Cause of the Saint's Happiness is the Honour and Glory of God. We read *Luk.* 2. 13, 14. when our Lord Jesus came into the World on this very Errand, that he might obtain eternal Redemption and Salvation for Sinners; the *Angels* those extraordinary Ambassadors of Heaven, proclaim the Tydings thereof to the Shepherds; saying, *Glory to God in the Highest, on Earth Peace, and good Will towards Men.* Not only is Man commanded to do all things for the Glory of God, but God himself doth all he doth with respect to his own Glory. As for Man, God made him for himself; and it is highly rational, that as the enjoyment of God is Man's highest Happiness, so his Glory should be his chief end; and unless this be a chief Ingredient into all our Duties and Services, they are neither acceptable to God, nor comfortable to us. The *Scripture* commands this as our great Duty, that we make the Glory of God our supreme End in all our Actions, *Matth.* 5. 16. *Let your Light so shine before Men, that they may see your Good Works*; for what end, *that they may glorifie your*

your Father that is in Heaven. So, 1 Cor. 10. 31. *Whether ye eat or drink, or whatever ye do, do all to the Glory of God.* Yea, in Heaven where the *Saints* ſhall be fully and compleatly happy; yet ſhall it be their eternal Exerciſe, to aſcribe *Bleſſing, Honour, Glory, and Praiſe unto him that ſits upon the Throne, and to the Lamb for evermore,* Rev. 5. 13. And not only is Man commanded to do all that he doth to the Glory of God, but God himſelf doth all he doth with reſpect to his own Glory. The Work of Creation, the Works of Providence, the Work of Redemption; they are all tranſacted here in Time, and perfected in Eternity, that God thereby may be glorified.

Our next Enquiry ſhall be concerning the great Qualification of the Saints for Heaven, and that is Holineſs.

Now by *Holineſs*, I mean not any one ſingle Grace wrought in the Heart of a Believer; but the univerſal Operation or Conjunction of all the Graces of the Spirit of God, wrought in the Soul of a Saint. Holineſs is a real, inward, thorough Change wrought in the whole Man by the powerful Operation of the Spirit of God, whereby not only the Heart is purged from the Love of all Sin, and the Life from the Dominion and Practice thereof; but it is that alſo whereby the whole Man is carried out in Ways of Duty and Obedience, in the daily Exerciſe of Grace, till it be brought to eternal Glory in Heaven.

Now that Holineſs is the great Qualification of a Saint for Heaven, the *Scripture* abundantly manifeſts, *Pſal.* 15. 1. *Lord, who ſhall dwell in thy Tabernacle? Who ſhall aſcend into thy Holy Hill?* The next Words tell us, *He that walketh uprightly, and worketh Righteouſneſs, and that ſpeaketh the*

Truth

Truth in His Heart. Matth. 5. 6. *Bleſſed are the Pure in Heart, for they ſhall ſee God.* Heb 12. 14. *Follow Holineſs, without which no Man ſhall ſee the Lord.* Heaven is ſo holy a Place, that no unclean thing ſhall in any wiſe enter therein. *Acts* 26. 18. *To open their Eyes, and to turn them from Darkneſs to Light, and from the Power of Satan unto God, that they may receive forgiveneſs of Sins, and an Inheritance among them that are ſanctified.* Sanctification and Holineſs is the great *Qualification* of all thoſe that ſhall partake of the Happineſs of Heaven. Not that *Holineſs* is the meritorious Cauſe of that Happineſs; no, that is nothing but the Blood of Chriſt; *Holineſs* is only that which *qualifies*, and makes a Believer fit to partake of the Happineſs of Heaven. And this is the meaning of the *Apoſtle*, Col. 1. 12. *Giving Thanks to God and the Father, who hath made us meet to be partakers of the Inheritance of the Saints in Light.* There is an abſolute neceſſary connexion between *Holineſs* and *Heaven*; *Holineſs* is *Heaven*, and *Heaven* is *Holineſs*. *Holineſs* is *Heaven* begun, and *Heaven* is *Holineſs* conſummated; they are but one and the ſame thing, though greatly differing in degrees: *Holineſs* in a Saint here, is mixed with Sin and Corruption, and ſo is imperfect in this Life: But now in Heaven, Holineſs ſhall be without Imperfection; there is nothing to oppoſe, or hinder the Holineſs of a Saint: Holineſs is there come to its full Growth and higheſt Perfection; for there is Holineſs, and nothing but Holineſs. Now Grace and Holineſs in a Saint here, being the ſame with that Glory that is the expected Conſummation of a Saint's Happineſs hereafter; it ſhews the great neceſſity that there is, that all that deſire to be happy hereafter, ſhould endeavour to be holy here.

Now

Now how Holineſs qualifies for Heaven, and why it is ſo neceſſary to the obtaining of Heaven, will appear in two Particulars: One is, becauſe Holineſs and Heaven are one and the ſame thing: And the other is, becauſe of the great unſuitableneſs between Heaven and an unholy Soul.

Firſt, There is an agreeableneſs, yea, a ſameneſs between Holineſs and Heaven. The Glory of Heaven lies not in this; that a *Saint* ſhall there outſhine the brightneſs of the Sun; that there he ſhall not be expoſed to Heat, to Cold, to Nakedneſs or Want; that there he ſhall be free from Diſeaſes, Sickneſs, and Death it ſelf; that he ſhall not ſtand in need of Meat, Drink and Clothing; no, nor that he ſhall always be in the hearing of melodious Songs, and *Hallilujahs* of *Saints* and *Angels*. Theſe Things indeed are in *Heaven*, and a part of the Happineſs thereof, as every thing that the heart of Man can deſire or imagine, that is truly excellent doth make up the Happineſs of that bleſſed State. But that which chiefly conſtitutes Heaven, is Holineſs; there is a holy God, there is a holy Place, there is holy Company and Society; yea, every thing that is holy, and nothing but what is holy. There it is that holy Souls ſhall be for ever united to a holy God, by a continual fervour of holy Love; there it is that they ſhall always holily depend upon God, by holy and heavenly Acts of Faith and Hope. There it is that they ſhall eternally obey God with a holy Joy and Delight; and all this with the ſame holy Love, Faith, Hope and Joy, which they did put forth towards God here upon Earth; only in Heaven, theſe Graces ſhall be advanced and exalted above all thoſe Imperfections and Frailties that in this Life did attend them. This now is the Glory of Heaven; and indeed what greater Glory can there be, than this;

this; *Holiness* being the Glory of God himself: Thus *Moses* titles God in his triumphant Song, *Exod.* 15. 11. Where he tells us, though he be a God that is *fearful in Praises*, and *infinite in Power*; yet that wherein he is *most glorious*, is his *Holiness*: *Who is a God like unto thee, O Lord, amongst the Gods? Who is like unto thee, glorious in Holiness, fearful in Praises doing Wonders?* And what is the Glory of the *Saints* in Heaven, but only a Reflexion of the Glory of God cast upon them? Now as God is in an especial manner *glorious in his Holiness*, so are they *glorious* in their *Holiness*. And what then will become of all the hopes of wicked and profane Sinners, whose Hearts are full of Hatred and Malice, not only against those that are *holy*, but against *Holiness* it self; witness their impious and profane scoffing at Holiness; their persecuting all those that make a stricter Profession of it than themselves? What a strange kind of *Heaven* do these Men hope for? and how miserably do they deceive themselves? for if Grace and Glory, if Holiness and Heaven be one and the same thing, as they are; then certainly all the hopes of such wretched Sinners, are built upon a rotten Foundation: For how can they that hate and persecute a little *Holiness* in a *Saint* on *Earth*, where it is mingled with much Sin and Corruption, take delight in Heaven, where there are greater measures and degrees of Grace and Holiness, than all the *Saints* that ever lived here upon Earth did, or could attain to in this World; yea, where there is nothing else but *Grace* and *Holiness*? In vain, *O Sinner*, dost thou wish or hope for a *Heaven*, where there is nothing but Ease and Pleasure; a Place where thou may'st be above all thy Cares and Fears; where thou may'st enjoy a constant Freedom from all thy Pains and Distresses, that now afflict and torment thee; such a

Heaven as this is impoſſible; God never made any ſuch, nor canſt thou in reaſon expect it; but contrarywiſe know thou muſt to thy Terror and Amazement, that the great God hath joyned ſin and the curſe ſo cloſe together, that *Heaven* it ſelf would be no *Sanctuary* to ſecure thee, either from the ſtinging Horrors of an Evil, and now too late awakened and accuſing Conſcience; nor from the ghaſtly and tormenting Fears of Wrath and Hell, if ſin and guilt ſhould enter with thee into that *Holy Place.*

Secondly, *Holineſs is a neceſſary Qualification for Heaven, becauſe without it there is no ſuitableneſs between us and Heaven.* All true Pleaſure and Delight is cauſed from the ſuitableneſs that there is between the *Object* and the *Power* or *Faculty* in man that receives it. It is therefore a pleaſant thing for the Eyes to behold the Light, and ſo is it alſo for the Ears to hear melodious ſounds, becauſe theſe *Objects* are ſuited unto thoſe *Senſes*, which otherwiſe would not be delightful to them; as we ſee in thoſe that are Blind and Deaf; the one takes no Pleaſure in the Light, nor the other in Muſick. And ſo it is with us in reference unto *Heaven*, there is nothing there would be Pleaſant and Delightful to us, did not God before hand prepare and ſuit our Souls by his Grace unto that Glory, that ſhall there be revealed to us. Hence we find the *Apoſtle*, Col. 1. 12. *Giving thanks unto God*, who by a work of *Sanctification* had made them *meet to be partakers of the Inheritance of the Saints in Light.* To illuſtrate this a little further, there is a two fold unſuitableneſs between every wicked man and Heaven; he is unſuitable to the work of Heaven, and he is unſuitable to the Reward of Heaven, both which are Holy.

Firſt,

First, *Every wicked man is unsuitable to the work of Heaven.* What shall be the work of Holy Souls in Heaven, but to admire and adore; to Bless and Praise, and with Pleasure and Delight to Love and Serve God for ever: This is that joyful work wherein *Saints* and *Angels* shall spend an Eternity in. And can't thou, O *Prophane Sinner*, who hast all thy lifetime accustomed thy self to wallow in sin and uncleanness, impose such a cheat upon thy Soul, as to think thou shalt be able to croud into the number of that Holy and Blessed Company in Heaven, and there joyn with them, in those Holy and Blessed Works that will be the Delight of those Holy ones to all Eternity? If Sanctification and Holiness be the only Qualification that manifests any do belong to that Holy Place, What shall we then say unto all wicked and prophane sinners, who not only take no Delight in the practice of Holiness; but unto whom the thoughts of it are grievous and burthensome: who are so far from keeping up in their minds constant Meditations of Holy things accompanied with strong and lively affections towards them; that they know no Task or Burthen so heavy upon them, nor so afflictive to them, nor that they undertake so unwillingly, as the Duties of Holiness and Obedience? Oh what a trouble to them is it sometimes to be drawn, though but to the external performance of Holy Duties? witness their so seldom engaging in them, with their so slight and careless management of them. If I should now enquire what is the reason of all this; why truly, that which lies at the bottom of all, is, an unholy Heart, an unsanctified Nature: and what would such as these do in Heaven? would not that Holy place be a *Hell* rather than a *Heaven* to them? a place of *Torment* rather than a place of *Happiness*, it being that place where *Saints* and *Angels* spend an Eternity in the

moſt Holy fixed Contemplations, and moſt ardent Love of God? And ſurely they that cannot bear the weak and imperfect *Holineſs* of the People of God here without railing at it, as a piece of unneceſſary and peeviſh preciſeneſs, will never be able to bear that perfect ſpotleſs *Holineſs* that is in Heaven. In this World, wicked men at once both vex and laugh at the *Purity* and *Holineſs* of the *Saints*: inwardly they vex and fret at it, though outwardly in their Speeches and Countenances, they laugh and deride it. Yea, and to ſome it is, (though it be a *Deviliſh*) Contentment to them, that they can reproach the Defects of the Godly. Should ſuch as theſe enter Heaven, while they are ſuch, Heaven would be a place of exact Torture and Torment to them, becauſe there they would find nothing of that Sin and Wickedneſs which is agreeable to their corrupt Hearts and Natures, but contrarily, all that *Purity* and *Holineſs*, which they hate; yea, and nothing but perfect *Purity* and *Holineſs*, which hath no defects for them to abuſe. O the woful and deplorable, but withal certain and unavoidable Miſery of all unregenerate, unſanctified perſons; for tho Heaven be a place of unconceivable Bliſs and Happineſs, yet Heaven it ſelf cannot make ſuch as they are happy. Tell me, O all ye wicked and prophane wretches, who think no time miſpent or loſt, but what is thrown away in Holy Duties, that grudge at every word ſpoken in Prayer, that think much of every ſand in the Glaſs that runs at a Sermon, and unto whom every Summons to the publick Service of God is as unacceptable as their Paſſing Bell; that cry, when will the *Sabbath* be gone, and the *Ordinances* be over? What would you do in Heaven, or what can ſuch unholy hearts as yours do there, where a *Sabbath* ſhall not be barely as long as a day, or a week, or a year, but as long as Eternity it ſelf?

where

where there shall be nothing but a continual performance of Holy Duties and Services, without so much as one spare minute, or a vain thought, or an idle word for ever? where whatsoever you shall hear, see or converse with, shall be all Holy. And let me add this, by how much the more perfect the Holiness of Heaven is, than what the Holiness of the Saints here on Earth was, by so much the more irksome and intolerable will it be to the wicked: for if their sore Eyes cannot endure the light of a Star, how will they be able to bear the dazling brightness of the Sun?

Secondly, *Wicked men are not only unsuitable to the Work of Heaven, but they are unsuitable to the Reward of Heaven.* The *Work* of Heaven is Holy and Spiritual, and so is the *Reward* of Heaven a Holy and Spiritual *Reward*; and it lies chiefly in two things, both of them unsuitable to a wicked and carnal heart: one is a clear and constant Vision of the Great and Blessed God; and the other is an inconceivable entireness of Communion and Fellowship with him. Now of all things in the World, these are the things, which as unholy Persons are unacquainted with; so of all things in the World, they cannot endure, to speak of each of these briefly.

First, *For the Reward of Heaven, that consists in a clear constant Vision of the Great God, this a Sinner cannot bear.* Nothing is more terrible to a guilty *Sinner*, than the sight of a Righteous and Holy God. The *Scripture* acquaints us, that many of God's own People have had dreadful apprehensions of God upon some, though but restrained discoveries that he hath been pleased to make of himself unto them. Thus *Job* in *Job* 42. 5, 6. *I have heard of thee by the hearing of the Ear, but now mine Eye*

sees thee, wherefore I abhor my self and repent in Dust and Ashes. So the Prophet *Esay* cries out, *Woe is me for I am undone because I am a man of unclean lips, and mine eyes have seen the King, the Lord of Hosts.* And when our *Saviour* put forth his Divine Power in the working of a *Miracle*, the Glory of it was so terrible, that Holy *Peter* cries out *Luke 6. Depart from me O Lord, for I am a sinful man.* What was it now that made these *Holy Men* so full of fear and trembling upon these discoveries of God? Why, it was only from a likeness that was in them unto *Wicked men*, from those remainders of Sin and Corruption that still abide in them, whereby they too much resemble ungodly men, which *Grace* in this life cannot perfectly destroy. *Adam* in Innocency had not, nor have the *Saints* in Heaven any such dreadful apprehensions of God. No, *Adam* then did, and the *Saints* in Heaven shall for ever enjoy the smiles of God's face beaming forth upon them. If now the faint and weak discoveries of God that he hath made of himself unto *Holy Men*, be so astonishing; O what a confounding sight will it be unto *Sinners*, to have all the Glorious *Attributes* of God break forth in a full flash of Lightning, not only upon the Faces but into the Consciences of *Sinners*, and when particularly among the rest of them, they shall behold that dreadful *Attribute*, his provoked *Justice*, not only sworn but armed with Power, and bent for their Destruction. Is this such a *Sight* of God, (and wicked men shall behold no other) as will make Heaven desirable unto *Sinners*? surely it is not. O that such would think of it before it be too late!

Secondly, *Another part of the Reward of Heaven stands in that inconceivable entireness of Communion and Fellowship with God, which the Saints*

Saints there enjoy. This is their great Happineſs both on Earth and in Heaven; Holy *David* therefore tells us, *He had none in Heaven but God, and that there was none on Earth that he deſired in compariſon of him.* And the *Apoſtle* ſpeaking of himſelf and other Believers, ſaith, *Their Fellowſhip was with the Father, and with his Son Jeſus Chriſt.* And O how ſweet and delightful are thoſe intercourſes, that paſs between God and Holy Souls in the Duties of his Worſhip and Service! O what bleſſed exchanges of Love for Love! what returns of Obedience and Praiſe for Grace and Mercy received, which is the ſweetneſs of every Duty, and that which powerfully draws and engages Holy Souls to the daily performance of them! And in *Heaven* in ſelf, the fulneſs and perfection of the Saints *Happineſs* is, that there they ſhall be for ever with the Lord. Now theſe *Spiritual* and *Heavenly* Enjoyments wicked men are not only unſuitable to, but they are things which they alſo hate, they were ever ſtrangers to them here on Earth, and how then ſhall they be fit for them in *Heaven.* Certainly for wicked men to be tyed up to ſuch Spiritualities as theſe will make *Heaven* it ſelf but an uncomfortable place to them.

But though wicked Men are neither fitted for the *Work* nor ſuited to the *Reward* of *Heaven*; yet is there both a *Work* and a *Reward* in *Heaven*, that remains to be performed and enjoyed by the People of God That Heaven is a Place of Reſt, Eaſe, and Refreſhment, is the common and received *Notion* that all Men have of it; but that is not all that the Happineſs of Heaven is made up of: For it is not only a place of Reſt; but it is alſo a place of Working It is true the *Work* there is not toilſome and laborious, but ſweet and pleaſant, and that makes the Saints delightfully ſpend an Eternity therein. In Heaven therefore the Saints are to

perform an eternal *Work*, as they are there to enjoy an eternal *Reward*; both go to the making up the Happiness of Heaven.

First, *In Heaven there is an eternal Work for the Saints to be employed in.* Much hath been said concerning that *Happiness*, which the Saints shall enjoy in Heaven, and more is there of Sweetness and Excellency in it, than Words can express: But yet we are not so to conceive of the *Happiness* thereof as some ignorant Persons do grosly imagine and wish to themselves, as if Heaven were a Place where the blessed Inhabitants thereof were altogether unactive and unemployed, enjoying only their Ease and Rest; and so, void of Cares and Fears, passed away an Eternity. This may be the low and brutish Apprehensions that profane Sinners may have concerning *Heaven*; but they are such as are no way becoming the Glory and Dignity, the Honour and Happiness of that holy Place; for that *Rest* the People of God shall enjoy in Heaven, is an *operative*, *working* Rest, or it is Rest and Exercise at once; for though in Heaven the Saints do rest from their labours, yet they do not rest from their working. Now if any ask what that *Work* is, in which the Saints shall be employed in Heaven. I answer, they shall always be blessing and praising of God there, according to that in *Rev.* 5. 13. *Blessing, Honour and Glory unto him that sit upon the Throne, and to the Lamb for evermore.* Continually are those blessed ones beholding, admiring and adoring of God, and burning in Love to each other, and mutually rejoicing all in God, and in one another. This now is that *eternal Work* that a Saint shall be for ever employed about, in his everlasting Rest: a Work so full of Pleasure and Delight, that it cannot be intermitted or forborn by the Saints to Eternity.

Secondly,

Secondly, In Heaven there is an eternal Reward that shall be bestowed upon the Saints. A Reward so great, and so glorious, as is beyond the Thoughts and Imaginations, much more beyond the Words and Expressions of poor mortal Creatures to discover. When all hath been said of it that can be, still is there something of Glory and Excellency, of Sweetness and Delight in this glorious *Reward*, that exceeds all Expressions and Apprehensions: Rack and torture the whole *Creation*; extract the Quintessence of all the *Glory*, *Beauty*, *Excellency*, and *Goodness* that is in all the Creatures in the *World*; and let it be the Enjoyment of one Man for his Happiness; yet all this is but a shadowy representation of that Glory and Happiness that the Saints shall enjoy hereafter. Let the Desires, Thoughts, and Imaginations of *Angels* and *Men*, be bent upon imagining and contriving what it is they could desire, that would make the condition of any one happy in the Fruition of it; the heavenly *Reward* there, shall be a participating of that Happiness, or that which is infinitely better and beyond it. The Desires of Men's Souls may run out after great things; which if they can attain, they question not but the Enjoyment of them will make them happy. But Men's Imaginations can go much farther, even to the covering after that in their Thoughts, that they cannot tell how almost to desire: But let the Desires and Imaginations of Men's Souls be enlarged and widened never so greatly and insatiably after a Happiness, that may satisfie and content them; yet still they come infinitely short, both in Desire and in Imagination, of what shall be the *heavenly Reward*. And if Desires, if Thoughts, if Imaginations cannot reach the Greatness of this *Reward*: Surely all Words, though uttered with the greatest Eloquence, to represent the Greatness and Excellency thereof, must fall infinitely

hirdly short of it. So many good things are contained in this *Reward*, that they exceed Number: So great things, that they exceed Desire; and so precious, that they exceed Estimation. Nay, this *Reward* of the Saints is so great and glorious, that it exceeds both the *Faith* and *Hope* of a Christian. The People of God believe, and trust in God for great things; and God loves to have the Hopes and Expectations of his People greatned and enlarged towards himself. Of *Abraham* it is said, *that against Hope, he believed in Hope*, or above Hope. But in this great and glorious *Reward* of the *Saints* in Heaven, we cannot believe above *Hope*; that is, we cannot believe above the great things that are hoped for. Whatever we believe and hope for in Heaven; that which the *Saints* shall enjoy there, will be above it and beyond it. It is true, at present we know not what these great things are; but when we come to Heaven, we shall certainly find that they exceed both our *Faith* and our *Hope*. And to add no more, the Greatness and Glory of this *Reward*, is that which exceeds all those Expressions, which the Spirit of God in *Scripture*, is pleased to set forth the the Greatness and Glory of it to us by. Great Things are there spoken concerning this Happiness of the Saints: But there is still abundantly more to be revealed and enjoyed, than what that *Holy Book* hath discovered to us; so great shall be the *Reward* of the Saints in Heaven, that it exceeds Words, exceeds Thoughts, exceeds Faith, exceeds Hope: It is too great for Words to express, too great for Thoughts to conceive, too great for Faith to believe, too great for Hope to expect: For though Faith believes the Truth, and Hope expects the Certainty of the things promised; yet Faith doth not believe, nor doth Hope expect the Greatness and Fulness of what shall be hereafter enjoyed by the *Saints*: For saith the Evange-

lical *Prophet*, from whom the *Apostle* makes use of the same Words, *Isa.* 64. 4. and 1 *Cor.* 2. 9. *Since the beginning of the World, Men have not heard, nor perceived by the Ear; neither hath the Eye seen, O God, besides thee, what he hath prepared for them that love him, and wait for him.* So great shall this Happiness of the Saints in Heaven be, that it can never be known but by Enjoyment. There shall be nothing to Eternity, that shall be afflictive or troublesome; but an aggregation, or meeting together of every thing that is pleasing and delightful, with the continuance of them for ever. That is a sweet *Scripture*, and gives us the fullest Description of that State of Blessedness, in so few Words, *Rev.* 21. 17. *He that overcometh, shall inherit all things, and God will be his God.* And what can be said more to make any one happy? For in this *Scripture*, we have both the certainty of a Saint's *Reward*, and the Fulness of it; the certainty of his *Reward*, in these Words, *He shall inherit, I will be his God*: The fulness of it, in these Words *He shall inherit all things, and God will be his God*; and who can tell what God is, or what it is to have this God to be our God; and truly no more are we able to tell what it is to have the Heaven of God to be ours; and as God himself, so the Heaven in which God dwells; both which shall be the *Reward* of the Saints hereafter, by reason of their infinite Greatness and Glory, are better known to us by what they are not, than by what they are; and we may best conceive of that *Recompence* of *Reward* that the Saints shall partake of in Heaven, when we are told there is nothing there that may affright or affict us, nothing that may grieve, molest, or trouble us; but an everlasting Enjoyment of the highest and sweetest Delight, and Satisfaction, that the now, but much more then, vast and capacious Soul of Man can

can receive, desire, or imagine. Art thou now, O *Soul*, oppressed with the grievous and intolerable burthen of thy Sins, those daily, though also unavoidable Infirmities, by which thou dishonourest God, grievest his Spirit, woundest thy own Conscience; under which thou criest out, as a Man distracted: *O unwretched Man that I am*, where, and by whom shall I find Deliverance: Why, assure thy self, the *Old Man* shall never more molest thee in Heaven; there is no Entrance for this Body of Sin and Death into Life: All the motions and stirrings of Sin shall forever cease in that *eternal Rest*. Art thou now overwhelmed with Grief and Sorrow; and doth the smart of one Affliction no sooner wear off, but the bitterness of another comes in the room of it; and is there thus daily a Succession of them one after another, for the Trial and Exercise of thy *Patience*: So that thou may'st say, thou art continually a *Man of Sorrows, and acquainted with Grief*; as thy *Lord* and *Master* was before thee? Why, in Heaven God shall wipe away all Tears *from thy Eyes, and Sorrow and Sighing shall for ever fly away*. Art thou now continually harassed with *Temptations*? Will not the *Evil One* let thee rest Day nor Night, but is perpetually haunting thee with horrid and blasphemous Thoughts, as black as Hell it self can invent? In Heaven thou shalt not only be out of the reach of his *fiery Darts*, but shalt have an everliving Fountain within thy Soul, that shall be eternally springing up in such spiritual Contemplations and heavenly Raptures, beyond whatever thou were acquainted with in thy State of *Mortality*, even when thou wert in the most spiritual and heavenly Frame. Art thou here under *Clouds* and *Desertions*? And doest thou walk up and down mournfully and disconsolately for want of the Light of God's Countenance, and the manifestations of his Love and Favour

Favour towards thee? Doth God ſeem to hide his Face from thee in Anger and Diſpleaſure, ſo that thou roareſt and crieſt out by reaſon of the Diſquietneſs of thy Soul? Why, in Heaven all thoſe Clouds ſhall vaniſh away, and thou ſhalt have ſuch clear and full Diſcoveries of God's Love and Favour, and the Light of his Countenance ſhall beat ſo fully and everlaſtingly upon thee, that it is impoſſible thou ſhouldſt be under the leaſt Fears or Doubtings thereof for ever: For thou ſhalt then no more *ſee him through a Glaſs darkly, but Face to Face*, without any interruption or obſcurity to all Eternity. This now is ſomething of that great and glorious *Reward*, that ſhall be beſtowed upon the Saints in Heaven; but the fulneſs and perfection of it cannot be known but by Enjoyment.

CHAP.

CHAP. VI.

An Essay towards the Resolution of some Questions, as (1) Whether the Saints shall know one another in Heaven. (2) Whether there are different Degrees of Glory in Heaven. (3) How the Saints are said to be equal with, and like unto the Angels in Heaven. (4) In what respects Heaven is called a Reward or Recompence. Some Useful and Necessary Inferences from the Consideration of that Happiness the Saints shall enjoy in Heaven, deduced in order unto Practice, as, (1.) Hopes of Heaven should make the World contemptible unto Believers. (2) Now that expect Heaven hereafter, should be offended at any thing they meet with in their way thither. (3) Expectations of Heaven should make Christians live as those that are Heirs of so great a Happiness. (4) Frequent Thoughts and Meditations of Heaven, should possess the Minds of those that Hope to partake of the Happiness of Heaven. (5.) The greatness of the Happiness of Heaven should put Christians upon examining themselves what Right and Title they have thereunto. (6.) Hopes and Expectations of Heaven hereafter, should reconcile to Believers the Thoughts of their own Death: and moderate their Sorrows for the Death of their Godly Friends and Relations. (7.) Hopes of Heaven should put Christians upon unwearied Diligence that is attended with such a Reward. (8.) The consideration of so great a Happiness as Heaven is, should cause in all Believers a Holy longing of Soul after the Enjoyment of it. The Conclusion.

THat which remains to be Discourſed of before we come to the Concluſion of this delightful Subject,

Subject, is to endeavour to give some light into, though not full Solution of, some *Questions*, the *Answering* whereof will tend much to the further illustration of the greatness of the Saints happiness in *Heaven*. And here,

First, *Some may be inquisitive, whether the Saints shall know one another in Heaven or not?*

To this I *Answer*, it is highly probable that the *Saints* shall know one another in *Heaven*. Were *Adam*, *Enoch*, *Noah*, *Abraham*, *Isaac*, *Jacob*, *David*, *Hezekiah*, *Josiah*, *Esay*, *Jeremiah*, *Daniel*, *Paul*, *Peter*, *John*, with all the rest of the *Apostles*, *Saints*, and *Martyrs* of God in all Ages, of whom we have either read in *Scripture*, or heard of in *History*, who have been Eminent in *Grace* and *Holiness*, some for their *Humility*, some for their *Meekness*, some for *Faith*, some for *Patience*, some for *Self-denial*, some for *Zeal*, some for *Contempt of the World*, and the like: were all these Blessed *Saints* of God living together at one time and in one place here on *Earth*, as they now are in *Heaven*; would not every Godly man be greatly desirous if it were possible, to see them and to live with them, especially if there were none but such among them, that they might be particularly and distinctly acquainted with them, and would not this *Knowledge* tend much to their *Delight* and *Satisfaction*? surely it would. And is it *Irrational* to suppose, that when all the *Saints* that have lived from the beginning of the World unto the end of it, shall all meet together in *Heaven*, that they might be desirous of a particular *Knowledge* of one another then? Or was it so *Delightful*, and therefore so desirable a thing, to be acquainted with the *Saints* of God, particularly when they lived here on *Earth*, when they were men of like *Passions* and *Infirmities*

as we now are? And will it not be a much more *desirable* thing to have a particular acquaintance with them in *Heaven*, when all their *Sins* and *Imperfections* shall be done away, and they have nothing in them but the fulness and perfection of that *Grace* and *Holiness*, the Initials and Beginnings whereof, make the *Knowledge* and *Society* of them, so desirable here on *Earth*? Now certainly if this be a thing desirable in *Heaven*, as I humbly conceive it is a thing very probable; why, then it will follow, that Satisfaction and Contentment herein shall not be wanting in *Heaven*, for in *Heaven* there shall be no desire in Holy Souls, that are Holy and Regular, (and in *Heaven* there shall be none but such) that shall be unanswered or unsatisfied.

But further the *Scripture* seems enclining this way, that the *Saints* in *Heaven* shall know one another; and that not only those who lived together here on *Earth*, but all those who ever did, or shall live upon God's *Earth*, may be known to one another in *Heaven*: When God had created *Adam* he threw him into a deep sleep, and of one of his *Ribs* which he then took out of him, he formed *Eve* and brings her unto *Adam*, who as soon as he saw her, presently knew her and what manner of Creature she was, and therefore says of her, *She is bone of my bone, and flesh of my flesh*; and how came *Adam* by this Knowledge? why, it was by being filled with the *Holy Ghost*, by which he understood in an extraordinary manner who she was. Why, now after the same manner, say some, shall the *Saints* be renewed by Christ in *Heaven*, and thereby come to know their Godly Friends and Relations; yea, and all the *Saints* of God in *Heaven*, much more perfectly than *Adam* did know *Eve*. So in *Luke* 16. which some take to be a *History*, others only a *Parable*: if it be a *History*, it is plainly said there of *Abraham*, that he knew

knew *Lazarus*, and of *Lazarus* that he knew *Abraham*, and yet they lived near two thousand years distance in time one from the other, so that they could not know one another on Earth, and yet are they said to know one another in Heaven. If it be only a *Parable*, yet by it *Abraham* the Father of the Faithful, is represented as one that had Knowledge, both of the person and happy condition in which *Lazarus* was: by which some say is represented the *Knowledge Saints* shall have of one another in *Heaven*. We read also *Matt.* 17. 4 that when the three Disciples were with *Christ* at his *Transfiguration*, there appeared unto him *Moses* and *Elias*, whom the *Apostles* knew, for they say unto him, *Let us build here three Tabernacles, one for thee, one for* Moses, *and one for* Elias: and yet it is very apparent that the *Apostles* never saw *Moses*, nor *Elias* in the Flesh.

Again, If the *Saints* shall not know one another in *Heaven*, why is it made by our *Lord* a part of the *Saints* Happiness hereafter, that *they shall sit down with* Abraham, Isaac, *and* Jacob, *in the Kingdom of Heaven*? Matt. 11. Memory in *Heaven* shall not be abolished but perfected; neither shall our Knowledge there be impared, much less extinguished, but greatly enlarged and increased.

In *Heaven Saints* enjoy every good thing, and partake of every good gift that may add to their *Joy* and *Felicity*; will now the meeting with and *knowing* of our former near *Acquaintance*, and dear *Relations*, together with all the Glorious Inhabitants of that *Heaven'y Place*, tend to the increasing of that Joy and Delight that shall there fill and ravish the *Souls* of the *Blessed*; surely it will; *Society* being nothing so Comfortable, without intimacy of Familiarity and Acquaintance. It being thus now, it is very probable there shall be a *Knowledge* in the *Saints* of one another hereafter. Cer-

Certainly now from all that hath been ſaid, and more that might be added, we may conclude it highly probable, that the *Saints* in *Heaven* ſhall have a diſtinct *Knowledge* of one anothers Perſons, ſince nothing requiſite unto the Happineſs of that Bleſsful place ſhall or can be wanting to the *Inhabitants* thereof.

To conclude this head, though a *Saint's* chief deſire to be in *Heaven*, ſhould be, and always is, that he may ſee God, and that he may be with the Lord *Jeſus Chriſt*; and therefore with his Soul he cries out as the *Pſalmiſt*, He *hath none in Heaven but God*; and with the *Apoſtle*, *I deſire to be diſſolved and to be with Chriſt, which is beſt of all*: yet this may add a little to the quickning of his deſires Heaven-ward, the conſideration of his being admitted into the bleſſed Society of all the *Saints* and People of God from the beginning of the World unto the end of it; even thoſe who were once the excellent ones of the *Earth*; and now next unto *God* and *Chriſt*, are the moſt Excellent and Delightful Company in *Heaven*, who ſhall there be particularly and diſtinctly known, beloved and delighted in by him to all Eternity.

Secondly, *Another Queſtion is this*, *Whether there ſhall be different Degrees of Glory in Heaven or not?* Now in *Anſwer* unto this *Queſtion*, I find *Holy* and *Learned* Men have different apprehenſions, ſome poſitively affirming it, others ſtrongly denying it; and both pleading *Scripture* to maintain their Aſſertions. Thoſe that affirm there ſhall be different Degrees of *Glory* in *Heaven*, urge ſuch *Scriptures* as theſe in the defence of it. *Daniel* 12. 3. where it is ſaid, *Some ſhall ſhine as the brightneſs of the Firmament, and others as the Stars for ever and ever.* So *Matth.* 25. 28, 29 We

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read that he that received *five Talents and made a good improvement of them*, received a greater Reward than he that received but *two*, though he improved them also. So, *Corinth.* 15. 41. The *Apostle* tells us, That *one Star differeth from another Star in Glory*, and adds withal, that, *So it shall be in the Resurrection of the Dead.* So in *Matt.* 5. 11, 12. our Saviour bids those that were persecuted wrongfully for his Names sake, to *Rejoyce and be exceeding glad, for great should be their Reward in Heaven.* Those now that are against different Degrees of Glory, they urge such *Scriptures* as these in the defence of their Opinion, *Matt.* 13. 43. where our *Lord* speaking indefinitely of the Righteous, tells us, *That they shall shine forth as the Sun in the Kingdom of their Father*, without mentioning any different Degrees of Glory that some shall partake of more than others. So in *Luke* 20. 36. Our *Lord* speaking concerning the happy State of the Godly after the *Resurrection*, tells us, that *they shall die no more, but shall be equal unto the Angels*, and how can they in that State of Bliss, be equal to the *Angels*, and yet unequal among themselves. So again in that place *Matt.* 20. where the *Labourers* in the *Vineyard* are all said to receive a like Reward, though for different Work and Labour; for so we read, at evening when the *Lord* of the *Vineyard* came to reckon with his Servants, he gave them *every one a Penny, making those that came in at the last hour, equal with those that had born the heat and burthen of the day*: rendring this as a *Reason* for what he had done, that he was free and might do what he would with his own

These now are some of those *Scriptures* that are made use of for and against this assertion of the *Saints* having different Degrees of *Glory* in *Heaven.* Which is the Truth I shall not affirm. I am inclinable

ble to believe, that there shall be different *Degrees* of *Glory* in *Heaven*: But withal let me add, tho' it is possible that some may have greater *Degrees* of *Glory* than others, yet all shall partake of the same Happiness; nay, all shall have as much of *Glory* and *Happiness* as they can contain; though one Vessel may hold more than another, yet all shall be as full as they can hold; nay further, which is yet more, all the Saints in Glory shall enjoy the Happiness of *Heaven*, in the same perpetuity one as well as another, for Eternity shall be the measure of all their Happiness. But whether there shall be different Degrees of Glory in Heaven hereafter or not, yet may the People of God at present make this double improvement of it.

First, *If there shall be different Degrees of Glory in Heaven*, then the consideration hereof, should excite Christians to labour after the highest *Degree* of *Grace* that is attainable in this life; because this is the way to increase their Glory in *Heaven*. And surely to be ambitiously covetous after the highest place in Heaven, is very commendable in any. Who would not be desirous to have his Seat in that *Heavenly Jerusalem*, next to *Cherubims* and *Seraphims* shall I say; nay, if it were possible to possess that very place in Heaven that the Beloved Disciple St. *John* held here upon Earth, when he lay in the Bosom Embraces of our Lord *Jesus Christ*? If our growth and increase in Grace shall certainly be the increase of our Glory and Happiness hereafter, who is there then that would be so ill a Husband to himself, as not to stir up and put forth the Grace of God that is in him, which will prove so greatly advantageous to him in the life to come? If to be found in the daily exercise of Grace, a Christian is thereby doing that which will adorn and enrich that *Crown* of *Glo-*

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ry that shall hereafter be set upon his own head; who then would be so sloathful and negligent as not to promote and heighten what in him lay, his own Happiness and Glory?

Secondly, *If there shall be no different Degrees of Glory in Heaven*, but all the *Saints* shall there be of the same Pitch and Stature; Oh then what matter of Joy and Consolation may it be unto thee *O weak Believer* to consider, that though now thy *Grace* be poor and weak, thy *Fears* and *Doubts* be many, thy *Corruptions* restless and importunate, thy *Temptations* strong and potent, and almost irresistible; though thou seest thy self out done by many in the ways of *Holiness*, whom thou greatly admirest, and wouldst with all thy Soul imitate and follow; yea, overtake and equal in their pace to *Heaven*, but thou canst not: yet know for thy Comfort, that at the *last Day*, the same Sentence of *Absolution* that is pronounced upon others, shall acquit and *Absolve* thee also. The same *Heaven* that shall be opened unto others for their Eternal Blessedness, shall be opened to receive thee into that Blessed State with them. Yea the same *Crown of Glory* that is set upon their heads, shall for ever Crown thy head also. So that there shall be no difference between thee and all the Holy *Patriarchs*, *Prophets*, and *Saints* of God in all *Ages* of the World, but thou shalt shine in Glory as a Star of the same Magnitude, and with the same Brightness for ever.

Thirdly, Some upon the reading of those words of our Saviour *Luke* 20. 36. Where he tells us, that at the Resurrection of the Saints, which he there calls, the *Children of God*, and the *Children of the Resurrection*, *shall be equal unto the Angels*; may be desirous to know how, or *in what respects shall*

the Godly then be like unto, or equal with the Angels.

To this I *Answer*, they shall be like the *Angels* in these following particulars.

First, *Saints in Heaven shall enjoy the same Glory and Happiness which Angels do.* The Great and Blessed God who is the Delight and Happiness of *Angels*, shall be the Delight and Happiness of the *Saints* also: in one and the same place shall they both partake of one and the same Blessedness, and that is in *Heaven*, and in the same Work and Employment shall they both spend an Eternity together, namely in Blessing and Praising, in Magnifying and Adoring the infinitely Great and Blessed God. See for this, *Revel.* 7. 9, 11, 12. where the *Saints* are said, *to stand before the Throne of God, crying with a loud voice, Salvation unto God and to the Lamb.* And the *Angels* also *standing round about the Throne of God crying Amen, Blessing, Honour, Glory, and Power be unto God for ever and ever, Amen.*

Secondly, *The Saints in Heaven shall be like unto the Angels in their Fitness to serve God, and in their Readiness, Chearfulness, and Unwearidness in so doing.* This is one of the great requests our Lord hath taught us to offer up unto Heaven in our Prayers, *That the Will of God may be done by us on Earth, as it is done in Heaven*, that is as the *Angels* do it in *Heaven*, who do it Readily, Chearfully, Universally, and Constantly: And thus shall the *Saints* serve God and do his Will when they come to *Heaven*. Here the People of God often complain, that their Spirits are held down by the Flesh, so that though they have a willing mind, yet how to perform that which is good as they would, they find not the

the *Spirit* indeed *in them is willing, but the Flesh is weak*: Oh how do they therefore mourn under the impediments of Nature, with which they are loaded and oppressed! And if at any time they do attain to a more than ordinary height and frame of Spirit, that their Souls are a little lifted up in the ways of God, yet is it with great difficulty that they arrive thereunto, and with much more difficulty that they preserve and keep themselves in it. But in Heaven the *Saints* shall be freed from all Infirmities of the Flesh, and shall Glorifie God as the *Angels* do with Readiness and Activity, with Constancy and Unweariedness, and with all perfections of Soul and Body, that may render their Services acceptable to God, and delightful to themselves.

Third'y, *The Saints in Heaven shall be like unto the Angels in their way of living*: What that is our Lord himself tells us, *Luke* 20. 36. Where speaking of the State of the People of God after the Resurrection, he says, *They neither Marry nor are given in Marriage, neither can they die any more.* By which expressions our *Saviour* gives us to understand, what kind of Life the *Saints* shall live in Heaven, a life like unto that of the *Angels*, who have no manner of Converse with, live not on the use of or in dependance upon any Creature-Comforts or Enjoyments; but solely and entirely live upon God, maintaining constant Converse with Him, everlastingly beholding his Glory, and with infinite Joy and Delight, solace themselves for ever in him. And thus shall Glorified *Saints* also live for ever in Heaven, their Bodies shall no more stand in need, or make use of any Earthly supplies, as Food, Physick, Rayment, nor shall their Souls express any more Desires to, or Longings after any Created things; but as the *Angels* they shall be for ever possess of God,

God, being filled with that fullneſs that is in him. All the Powers and Faculties of their Souls ſhall then be Refined and Spiritualized, and with unſpeakable Joy and Delight, ſhall they Pleaſe and Solace themſelves in the Contemplation and Participation of the Infinite and Supream Good. And thus it appears, that the *Saints* in that Happineſs which they enjoy in Heaven, ſhall be like unto the *Angels*.

Fourthly. Another thing to be enquired into, is, *In what reſpect Heaven is called a Reward or Recompence?*

To this I *Anſwer*, It is true, the *Scripture* doth in many places hold forth *Heaven* to us as a *Reward* or *Recompence*, that ſhall be beſtowed upon the People of God after they have done and ſuffered the Will of God here; but, Firſt, *not by way of Merit*: Heaven and Eternal Life ſhall be given unto thoſe who now are diligent and laborious in the Work and Service of God; but yet that labour and diligence in the Work and Service of God, doth not deſerve *Heaven* and *Eternal Glory*, nor ſhall they as ſuch be beſtowed. God indeed will not be ſerved by any without a *Reward*, neither ſhall thoſe that do ſincerely, zealouſly, and perſeveringly Serve and Glorifie him, miſs of the *Reward* of *Eternal Life*, but yet it is not therefore beſtowed upon them, becauſe by thoſe Services they deſerve it at the hands of God. Even natural Conſcience in Man, would bluſh and be aſhamed to think of demanding Heaven as a *Reward* for any work done by him. To make Works Meritorious of *Reward* from another, there are four things requiſite. They muſt be *firſt*, a Mans own Works, done by himſelf. *Secondly*, Such as are not due from him by whom they are performed. *Thirdly*, They muſt be ſuch as are beneficial. And *Laſtly*, Such Works as bear a proportion to the

Reward

Reward beſtowed upon the doing of them. Now in all theſe Reſpects, the Duties and Services that the People of God perform unto him, are wanting, and therefore cannot be meritorious of an *eternal Reward.*

Firſt, *Works that are meritorious, muſt be our own*; that is, ſuch Works as are performed by our ſelves, and with our own ſtrength and ability. What we are enabled to do by the Aſſiſtance of another, by that we cannot properly be ſaid to *merit* any thing from him by whom we are ſo aſſiſted. Now all the good Works that any of the *Saints* perform unto God, and are followed by him with the *Reward* of eternal Life, they are ſuch as are not performed in their own ſtrength, but by thoſe aſſiſtances which God by his Spirit is graciouſly pleaſed to vouchſafe to enable them thereunto. All our Sufficiency the *Scripture* attributes unto God: *Without me*, ſays Chriſt to his Diſciples, *you can do nothing*, John 15. 5. And *it is God that worketh in us both to will and to do of his own good Pleaſure*, Phil. 13. And 2 *Cor.* 5. 3. *We are not ſufficient as of our ſelves to think any thing, but all our Sufficiency is of God.* Now if in all that we do, we are enabled by God unto the performance of it, we cannot by ſo doing (and we cannot do any thing that is good any other ways) merit the eternal Recompence of Reward.

Secondly, *Works that are meritorious, muſt be ſuch as are not due from him by whom they are performed unto him from whom he expects to merit.* All Works or Actions that are not above Duty, are always below Merit. What ſays our Lord, *Luk.* 17. 10. *Say when you have done all thoſe things that are commanded you, We are but unprofitable Servants,*

and we have done but that which was our Duty to do. He that owes a *Debt* to another Man, by making payment of that *Debt*, diſchargeth indeed his Obligation to that Man; but he doth not thereby put an Obligation upon that Man unto whom he pays what he owed, becauſe it was no more than what was his due. The Caſe is the ſame between *God* and *us*, all that we do; nay all that we can poſſibly do, is all due unto God; and therefore by giving him any Work of Obedience, we cannot oblige God to beſtow upon us eternal *Recompences.* Nay further, in all we do, we come infinitely ſhort of what is our Duty to give unto God; and how then can we by doing what we ought to do; nay, by coming infinitely ſhort of what we ought to do, deſerve that *Heaven* ſhould be beſtowed upon us? Now that all that we can do is due unto God, the *Scripture* is very plain and clear; for he is the Fountain of all our Lives and Beings: *In him*, ſays the *Apoſtle*, *we live, we move, and have our Beings.* Now we being God's, not only by *Creation*, as we are his Creatures, receiving our very Lives and Being from him; but being his alſo by *Redemption*, receiving from him our ſpiritual Life and Strength for all that we either are or can do: Whatever we do therefore cannot be meritorious or deſerving from him; much more not meritorious of Heaven and Happineſs.

Thirdly, *Works that are meritorious, muſt be ſuch as are beneficial unto him to whom they are performed.* All Actions that do not bring in ſome Advantage unto him to whom they are performed, cannot be meritorious. Now upon this Account, it is impoſſible that any Creature ſhould merit at the hands of God; for as *Job* ſpeaks, *Job* 23. 2, 3. *No Man can be profitable unto God, neither is it gain unto him that any Man's Ways are perfect.*

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Our Righteousness, as the *Psalmist* speaks, *extendeth not unto him*, *Psal.* 16. 3. By all our Services God receives nothing. *He is not worshipped*, as the *Apostle* speaks, *by any of his Creatures, as if he needed any thing*, *Acts* 17 25. The *Sun* in the Firmament receives nothing by our looking upon it, nor the *Fountain* by the thirsty Passengers drinking of it. We indeed receive benefit by both; for by looking on the *Sun*, we receive *Light* and *Warmth*; and by drinking of the *Fountain*, we are *cooled* and *refreshed*; but neither of them receive any Advantage by us. And so it is in the present Case; our Benefit and Advantage in serving of God is great, much *Peace*, much *Joy*, much *Strength* comes thereby, *Scripture* and the *Experience* of Saints abundantly confirm it. *Great Peace have they that love thy Law, and nothing shall offend them*, Psal. 119. 165. *God always is, and will be a Rewarder of them that diligently seek and serve him*, *Heb.* 11. 6. But none of our Services are advantageous unto God. He is infinitely above all the Praises and Services of *Men* or *Angels*. *Who hath given unto God, and it shall be recompensed unto him again?* The *Apostle* speaks it by way of challenge unto all the *Creatures*, from the highest *Angel* in Heaven, to the meanest *Creature* on Earth, *Rom.* 11. 25. The Notion of a God and Creatures, cuts off all Obligation that can be thought of by any Service that Creatures can tender unto him. God is infinite in Happiness by and from himself, and therefore stands not in need of our Services, nor can we merit any thing of him, much more not eternal Life; because we cannot do any thing that may profit or advantage him.

Fourthly, *Works that are meritorious must bear some proportion to the Reward or Recompence that is bestowed upon the doing of them.* Now in

this respect also, nothing that the people of God do in this World, can be Meritorious of Heaven and Eternal Happiness; because there is no comparison between the best of their Services, and the Happiness of Heaven, which God bestows upon them after the performance of them. *I reckon*, says the Apostle, *Rom.* 8. 18. *That the Sufferings of this present Life*, and truly the *Sufferings* of a Christian as they are his most painful and laborious Works, so are they the most deserving Works, or part of a Christian's Life; and yet says the *Apostle*, *I reckon that the Sufferings of this present Life, are not worthy to be compared to the Glory that shall be revealed:* And if the *Apostle* had put in all the *Duties* and *Services*, yea and all the *Graces* of the People of God into the Account, his Reckoning had been true: for all of them put together, are not worthy to be compared to, nor Meritorious of, the Glory that shall be Revealed. Remarkable is that Expression of the *Apostle*, *Rom.* 6. 23. *The wages of Sin is Death, but the Gift of God is Eternal Life.* Sin merits and deserves Death, but Eternal Life is the Gift of God; yea, such a Gift as excludes all pretence of Merit, for says the *Apostle*, it is the *Free Gift of God*, and not only so, but *it is the Free Gift of God through Jesus Christ our Lord.* By Voluntary Constitution and Designation of God, Eternal Life is the *Reward* of Holiness; Death is the *Reward* of Sin as it merits and deserves it; but Eternal Life is the *Reward* of Holiness, meerly by the bountiful Liberality of God. Hence we read in the 21. Verse of the *Epistle* of *Jude*, that the People of God are said, *to look for the Mercy of God unto Eternal Life.* Heaven and Glory shall be dispensed to the Saints at the last day by the *Mercy* of God. It was free Grace and Mercy that implanted Grace in the Hearts of the People of God at the

first;

first; and it shall be Free Grace that shall put the Crown of Glory upon their heads at the last. Without the Mercy of God there is no expectation of the least Degree of Happiness in Heaven. Hence therefore we read that the *Apostle* St *Paul* 2 *Tim.* 1. 17, 18. when under restraints and straits, and *Onesiphorus* finding him out and relieving him, to testifie his Gratitude for his Kindness, he prays for *Onesiphorus*, *that he may find mercy with God at the last day.* And surely this Prayer of the *Apostle* was not in vain, but will be answered to the Honour and Advantage of *Onesiphorus* another day. That which I quote this *Scripture* for, is those words in the Prayer of the *Apostle* for *Onesiphorus*, that God *would grant he might find Mercy of the Lord in that day.* Some would have thought this Prayer of the *Apostle* had been more proper for *Onesiphorus*, if he had been some notorious *Malefactor*, or *Persecutor* of the People of God, as himself once was, some common *Drunkard* or *Unclean* Person; if then he had Prayed that he might have found *Mercy* of the Lord at the last day, this had been a Prayer suitable both to his Sin and Misery. But the *Apostle* knew very well, that even a good man, a Diligent Worker, a Liberal Benefactor to the Servants of God, as *Onesiphorus* was, stands in need of Mercy from God, as well as others: And that it is the *Free-Grace* and *Mercy* of God, and not the *Duties*, the *Prayers*, the *Alms* of any, that must save them: and therefore says the *Apostle*, *The Lord grant unto* Onesiphorus *that he may find Mercy of the Lord at that day.* Mercy must save the Holiest man to all Eternity, as well as Convert the greatest Sinner. There is considerable in Heaven, not only the Glory of it in opposition to our Misery, but the Mercy of God in bestowing of it, in opposition to our unworthiness; and without the

Mercy of God there is no Expectation of Heaven; and evermore where *Mercy* is, there is an Exclusion of all *Merit*.

Now from all these Considerations put together, it is clear that God's bestowing of Eternal Life and Glory upon the Saints in Heaven, is not the rewarding of their Good Works by way of Merit and Desert.

Secondly, *Heaven and Eternal Life is called a Reward, because it is given to the People of God as a Sequel, or Consequence upon, or rather after their performance of the Works of Holy Obedience.* And this is plain and evident, because Good Works are the antecedent dispositions and preparations wrought in us for the fitting and qualifying of us to partake of the Reward of Eternal Life and Glory; for it is inconsistent with the Holiness and Justice of God to give Heaven unto any that are not Holy. Should God take an unholy Creature, and Reward him at the last day with Eternal Life, this would pollute Heaven it self. But God hath provided another place for such, a Hell, where they shall for ever receive the Reward and Wages of their Works in Eternal Pain and Misery. In the distribution of *Rewards* among Men, usually respect is had, either to some past Merit, or to some present previous Qualifications in those on whom such Rewards are bestowed: The former of these cannot be applied unto God, because there can be no such thing as *Merit* or *Desert* in the Creature, that can oblige the Great God to bestow the Heavenly *Reward* upon any. But yet in the latter sence, there are always previous qualifications of Grace and Holiness in all those on whom God bestows the *Reward* of the Heavenly Inheritance. Hence therefore the *Apostle* tells us, *Heb.* 12. 14. *That without Holiness no man shall see the Lord.* Grace and Holiness in a Saint, is his preparation

paration, or qualification for Heaven; and all that are ſo qualified, need not fear but the Reward of Heaven ſhall be beſtowed upon them: for Heaven is prepared for ſuch, and it ſhall certainly be given to thoſe for whom it is prepared. And indeed, Glory in Heaven is the ſame with Grace here upon Earth, and as Grace here is the *Reward* of Grace, that is to whom ſoever God hath given ſome Grace, upon the improving of that Grace, he gives more: So Glory hereafter ſhall be the *Reward* of a longer and continued perſeverance and improvement of Grace here. For Grace and Glory are one and the ſame thing, and differ only in degree; the *Scripture* therefore gives it the ſame Name, *changed*, (2 *Corinth.* 3 18.) *from Glory unto Glory*, that is from one degree of Grace unto another. And as there is the ſame nature in a ſpark, as there is in the Body of the fire, in a drop of water, as in the Ocean; ſo there is the ſame Nature in Holineſs, that is in Happineſs. Now indeed is the Infancy of Grace, and then is the Mature Age. Now the Twy-light, then the Noon-tide Glory of it. But ſtill Grace and Glory differ only in degree. And therefore it is ſuitable to the Wiſdom, Juſtice, and Holineſs of God, to reward Good and Holy Works with Glory, becauſe they are the Diſpoſitions and Preparations for it.

Now before I put a period to my Diſcourſe concerning this ſweet and delightful Subject of the Saints Happineſs in Heaven, I ſhall from what hath been ſaid, draw ſome uſeful and neceſſary inferences, in order unto Practice, and ſo conclude. And,

Firſt, If there be ſuch a State of Happineſs to be enjoyed hereafter, *How are they then to be blamed, that let out their Hearts and Affections inordinately towards any Worldly Enjoyments?* O how many low, baſe Spirited perſons are there to be found, who

ſeek no greater, nor higher good, than to enjoy the Comforts and Delights that the World affords them! could they but attain ſo many hundreds or thouſands, could they compaſs ſuch an Earthly Poſſeſſion or Enjoyment, O this would be enough to make them Happy; the things of the World is all the Portion they crave for themſelves. But ſurely ſuch Noble Affections as God hath endowed Man withal, ſhould not be ſo laviſhly laid out upon ſuch vile and contemptible things as all Worldly Enjoyments are. An Earthly Converſation is very unſuitable to a Spiritual and Heavenly Hope and Expectation. Haſt thou O *Chriſtian*, laid up thy Treaſure above, what then do thy Heart and Affections ſo much here below? Is thy Life hid with Chriſt in God, whence then is it that thy Converſe is ſo much with Creature Enjoyments, as if thy Life and Happineſs lay in them and not in God? If thou lookeſt for a State of Bliſs only in Heaven, what is the reaſon then, that thy Converſation is no more there? doſt thou believe and count upon it as thy Bleſſedneſs, that thou ſhalt one day with the pure in Heart, for ever ſee and enjoy God in Heaven, how comes it to paſs then, that thy Deſires and Inclinations go out ſo eagerly after the Periſhing Enjoyments of this World now? For ſhame O *Chriſtian*, let thy Hopes of Heaven moderate thy Affections towards the World You that look for ſo much from God in another World, may very well be content, if he cuts you ſhort here, giving you but a little of this.

Nothing is more unbecoming a Heavenly Hope, than an Earthly Heart.

It was an *Obſervation* that I once heard from a Holy Man of God now in Heaven, whereof I have ſince read other where, that though there are many *Spots* and *Blemiſhes* charged upon the Saints and Servants of God, in *Scripture*, as inſtances of human

mane frailty, yet there is not one Godly man to be found in all the Book of God, the Story of whose Life is blotted with the ſin of Covetouſneſs. If this be a Truth as ſome affirm, may it not well be matter of great aſtoniſhment unto us in theſe days of the *Goſpel*, wherein Knowledge doth ſo much abound, that this ſhould be called the *Profeſſors Sin*? ſo that prophane men have nothing to lay more commonly unto the charge of thoſe that are ſtrict in the ways of God, than this, That they are a company of Covetous perſons, and that none are more eager in their purſuits after the World than thoſe that make the greateſt ſhews and pretences for Heaven: for ſhame, O *Chriſtian*, wipe off this Reproach from *Religion*; let not wicked men by beholding thy ſcandalous practices herein, blacken the Names of thoſe that are really Godly with ſuch reproachful Aſperſions, as if to be Covetous, were a neceſſary conſequent unto the Profeſſion of *Religion*. Make it appear that thy hopes of Heaven can inable thee to live above the World; yea, to contemn and deſpiſe all its Enjoyments. Surely thou mayeſt well be content with a little here, who expecteſt ſo much hereafter. If the Hopes and Expectations of what is laid up for a Believer in Heaven, doth not take off his Heart and Affections from inordinate purſuits of the things of this World, nothing will.

Secondly, Hath God provided a Heaven for Believers hereafter? *Surely then they have no cauſe to be offended at any thing they meet withal in their way to it.* Hath the faithful God, for whom it is impoſſible to lye, promiſed to beſtow *Heaven* and *eternal Happineſs* upon a Believer; though not for, yet in the way of Duty and holy Obedience? this ſhould certainly take him off from being ſcandalized at the Croſs. No Chriſtian, but ſhould walk chearfully in that way in which he is ſure he ſhall find *Hea-*

ven at the end, though he meet with Afflictions and Troubles in his paſſage to it. The Croſs ſhould never cauſe a Believer to ſtumble in, much leſs to turn out of that way that leads to *Heaven*. No Man ſhould think much to do, or ſuffer any thing to partake of ſo great a Happineſs, as the Enjoyment of *Heaven* ſpeaks. That Man knows little what *Heaven* means, that can think or ſpeak hardly of any way of God that leads to it. It is a great Diſcouragement unto many when they are looking Heaven-ward, that they meet with ſo many Troubles and Afflictions in the Way; eſpecially if they be great, and of long continuance; but knoweſt thou not, O *Chriſtian*, that thou oughteſt not to be troubled at any Afflictions that befal thee in thy Way to Heaven, *knowing that thereunto thou art appointed*, as the *Apoſtle* ſpeaks, 1 *Theſ.* 3 3. And though thou can'ſt not conclude that *Heaven* belongs to thee becauſe thou art afflicted; for in an evil Way thou may'ſt juſtly expect to meet with Sufferings: Yet this thou may'ſt aſſure thy ſelf of, that if thou leave the Ways of God and holy Obedience, becauſe of Sufferings, thou art for the preſent turned out of the Way that leads to Heaven; and if God hath any Love for thy Soul, and intends to beſtow Heaven and Happineſs upon thee, he will reduce thee back, though by ſome Affliction, and probably by ſome ſmart and ſevere one too. But why, O *Chriſtian*, ſhould Afflictions and Sufferings diſcourage thee? Will not Heaven make amends for all thou endureſt here? What ſays the bleſſed *Apoſtle* St. *Paul*, who doubtleſs under-went as many Sufferings as any we read of in *Scripture*? And yet, ſays he, *Rom* 8. 18. *I reckon* (and his reckoning was according to Truth) *that the Sufferings of this preſent Life, are not worthy to be compared with the Glory that ſhall be revealed.* And in 2 *Cor.* 4. 17. *Our light Afflictions*

that

that are but for a moment, work for us a far more exceeding and eternal Weight of Glory. Here are great and glorious Expressions, that may well raise the Spirits of Christians above all Discouragements, let their Afflictions and Suffering be what they will: For here are *Afflictions*; and to balance it, here is *Glory* put in Opposition to it; here are *light Afflictions*, and here is *a Weight of Glory*; here is *light Afflictions for a moment*, and here is *an eternal Weight of Glory*; yea, here is more; for here is *a far more exceeding, and eternal Weight of Glory.* It is very observable, when the *Apostle* speaks of *Afflictions* the People of God may meet with in the World, he soon gets over them; they are Afflictions, says he, but they are but *light Afflictions*, and but of short continuance; for they last but *for a moment*: But when he comes to speak of the Glory and Happiness of Heaven, which he sets in Opposition to them, he heaps up one Expression upon another, as if he laboured under the want of Words, to set forth the greatness of that Happiness he was about to mention; and therefore, says he, there shall be *a far more exceeding, and eternal Weight of Glory.* Words they are of such great Importance and Signification, that our *English Tongue* will not reach the Elegancy and Fulness of them. O who would not then with *Moses chuse to suffer Affliction with the People of God, rather than to enjoy the Pleasures of Sin for a Season*, who, with him by an Eye of Faith beholds the eternal Recompence of Reward?

Thirdly, Hast thou, O Christian, a Right and Title to this heavenly Inheritance, *live then as one that is an Heir to, and Expectant of so great a Happiness?* Let thy practice, O Christian, be suitable to thy Profession, thy Conversation on Earth unto

unto thy Hopes of Heaven. There is a comely Behaviour required of Christians, which if they are not careful to observe in their Actings before Men, they betray their high and holy Calling, and the greatness of their Hopes and Expectations unto scorn, and contempt. Art thou, *O Christian*, an Heir of Heaven? Live as such an one. The *Scripture* is frequent in pressing of this Exhortation: Sometimes Christians are called upon *to live as it becometh Saints*, *Ephes.* 2. 3. *To have their Conversations as it becomes the Gospel of Christ*, *Phil.* 1. 21. *To walk as it becomes those that profess Godliness with good Works*, 1 *Tim.* 2. 10. And sometimes, which is very high indeed, *To walk worthy of God, who hath called them to his Kingdom and Glory*, 1 *Thes.* 2. 11, 12. Expressions fully comprehensive, both of a Christian's Privilege, and also of his Duty in the sense of that Privilege; and the *Apostle* in joining these two together, seems to intimate to us, that no other Words could express the Duty of a Christian to the heighth, but what expresseth the heighth and perfection of his Blessedness. Now the heighth of a Christian's Blessedness, is to enjoy God, and to enjoy him there, where his Enjoyment shall be most full and most lasting, and that is in Heaven; which the *Apostle* here calls *his Kingdom and Glory*. Now upon the Hopes of a Christian's Enjoyment of this great Blessedness the *Apostle* calls him to the performance of as great a Duty; and that is, *to walk worthy of God, who hath called him to his Kingdom and Glory*. And to how great and glorious things Christians are hereby called to the performance of, few understand, and fewer live in the practice of. And here I cannot but take occasion to shew my detestation of that great Sin, which is too frequent in this *Age* of abominable Licentiousness, I mean the Sin, of condemning shall I say; nay, of scoffing and deriding

deriding at that which is called Strictneſs and Preciſeneſs in the Ways of God; as if any could be too circumſpect in avoiding of Sin, too ſtrict in the diſcharge of his Duty, too careful in his Endeavours to ſerve and pleaſe God; or could have too much of Grace and Holineſs, in which a Chriſtian is bound to grow and encreaſe all his Days; as if a Man could be too like unto God in that which is his higheſt Excellency and Glory, I mean his Holineſs; for he is called a God *glorious in Holineſs*.

In Heaven there is the greateſt exactneſs that can be; for there is Holineſs, and nothing but Holineſs; yea, there is nothing but Holineſs in the utmoſt Perfection of it. And how canſt thou then, O prophane Sinner, who now ſcoffeſt at Holineſs in the People of God, expect to be admitted into that *holy Place* hereafter? Heavenly Hopes and Expectations require a heavenly Converſation, which thou art perfectly void of, whilſt thou art a Derider at Holineſs in others.

Thoſe therefore whoſe Hopes and Expectations are ſet upon Heaven, muſt manifeſt it by a Converſation and Deportment ſuitable thereunto: Now this in the general may imply Two Things, Holineſs of Converſation, and Chearfulneſs of Converſation.

Firſt, It implies *a Holy Converſation*, the *Apoſtle* 2 *Pet.* 3. 11. Speaking unto thoſe who liv'd in expectation of the Glory and Happineſs of Heaven; *What manner of Perſons* (ſays he) *ought you to be in all Holy Converſation and Godlineſs?* A Holineſs even unto Wonder and Admiration, ſhould ſhine forth and adorn the Converſations of thoſe who expect ſuch a bleſſed Day as this is. *Chriſtians* Hopes are to be like unto *Angels* in Glory and Happineſs; and therefore they ſhould now as far as is poſſible, live like *Angels* in the Fleſh in the practice of Holineſs.

Holineſs. In 2 *Cor.* 7. 1. ſays the *Apoſtle*, *having theſe Promiſes*; what Promiſes? why he tells us in the foregoing Chapter, Promiſes of being the *Sons* and *Daughters of God* by Adoption and Regeneration, and ſo come to have a Right and Title to the Heavenly Inheritance in Glory: having, *ſuch Promiſes* as theſe, it becomes us to carry our ſelves, as thoſe that look for ſuch great things, *by cleanſing our ſelves from all Pollution of Fleſh and Spirit, perfecting Holineſs in the fear of God.* And moſt clear is that in 1 *John* 3. 3. where the *Apoſtle* having a little before ſet forth the greatneſs of God's Love to himſelf and others, an inſtance whereof he gives us in theſe words, *That they ſhould be called the Sons of God*, which though it be a great Privilege, yet is there more to come ſtill; ſomethingthat is great and extraordinary we are looking for, & though we know not what we ſhall be, for it doth not yet appear, yet this we do know, *That when he ſhall appear we ſhall be like him, for we ſhall ſee him as he is.* Now follows the *Apoſtle's* Inference from all this, which ſhould be the Practice of every *Chriſtian* that hath the ſame hope that he had, of being like unto *Chriſt*, and of ſeeing God as he is, which is only in Heaven. Why, *he that hath this Hope in him, Purifieth himſelf as God is Pure.* Doſt thou, O *Chriſtian*, look for Heaven and Glory hereafter? ſay now unto ſin and Satan, and all Temptations unto that which is Evil, I will have nothing to do with you any more, all whoſe deſigns are to render me unfit for that Bleſſed and Holy State, I am continually waiting in expectation of.

Secondly, *As Purity and Holineſs of Life, are a deportment ſuitable unto a Chriſtian's Heavenly Expectation*; So alſo is, *a Holy Chearfulneſs and Joy.* A Chriſtian's Hope of Heaven ſhould be matter of the greateſt

greateſt Joy and Delight to him that can be: And indeed all true Joy and Delight is the *Privilege* and *Portion* only of a Godly Man. It is his *Priviledge* to Enjoy it above others, and it is his *Portion* that he enjoys it above others. Sinners have no peace, either with God, or with themſelves; and how then is it poſſible that they ſhould be Joyful? What Joy and Delight they ſeem to have, is only in outward appearance, for in the midſt of their mad laughter, (and the Joy of the Wicked is no more) their hearts are ſorrowful, *Prov.* 14.13. In *Eſay* 57.20. *We read the Wicked are like the troubled Sea, when it cannot reſt, whoſe waters caſt up mire and dirt.* There is always filth and pollution in the Conſciences of wicked men, which makes *them travail with pain all their days*, *Job* 15. 21. And hence God tells us, That *there is no Peace unto the Wicked.* Eſay 57. 21. A wicked man's ways and courſes will yield him no *Peace*, becauſe they are ſinful, and ſin never was a ground of *Peace* unto any, but of trouble unto all, ſometime or other. And where there is no *Peace*, how can there be any true *Joy*? Alas a wicked man's fears of Hell and Wrath to come, which his unrepented of ſin deſerve and call for, mar all that Joy and Delight, that otherwiſe he might take in the Hopes of Heaven. But now a Godly man, one that walks in the Integrity of his Heart, he is one whoſe *Peace* is made with God through Jeſus Chriſt the *Prince of Peace*, and therefore he may, yea he ought to rejoyce in hopes of the Glory of God. *And if the men of the World whoſe Portion is in this Life*, and whoſe *Names are written in the Earth*, can rejoyce in their Riches and outward Greatneſs; how much more may a Chriſtian rejoyce, whoſe *Name is written in the Book of Life*, who hath God for his Portion, and Heaven for his Inheritance? Lift

up

up therefore thine head and heart O Chriſtian, *Eat thy Bread with chearfulneſs, and drink thy Wine, yea thy Water*, if thou haſt no better, *with a merry Heart*; Enjoy thy outward Comforts with Delight; take a Holy Pleaſure and Joy, not only when thou art walking in the ways of Holineſs and Obedience, but alſo when thou art ſuffering under troubles and afflictions from the World; Refreſh thy Soul, Recreate thy Spirits, and let thy Heart ſolace it ſelf with great Joy; yea, *with Joy unſpeakable and full of Glory*, in the hopes thou haſt of Heaven and Happineſs. And indeed a *Chriſtian* cannot do God more or better Service, nor bring more Credit to Religion, than by expreſſing a Holy Chearfulneſs and Joy of Soul, in every State and Condition that befals him. What *Jonadab* ſaid unto *Ammon*, *Why art thou lean from day to day, ſeeing thou art the King's Son?* The ſame may be ſaid upon a much better account, unto every Holy and Gracious Soul; Why art thou ſo troubled? Why walkeſt thou ſo dumpiſhly and dejectedly in the ways of God from day to day, art not thou the King of Heaven's Son? Shall not Heaven be thine Inheritance; nay, ſhall not the God of Heaven be thy Portion for ever? Let me reaſon the caſe with thee a little, O diſconſolate Soul, as Holy *David*, when he was under ſome diſquietment of mind, doth with his Soul, with a little variation of his words, in *Pſalm* 42. 11. *Why art thou caſt down O my Soul, why art thou diſquieted within me, Hope thou in God, for I ſhall yet Praiſe him, who is the Health of my Countenance and my God?* So ſay I unto every Gracious Soul; why art thou caſt down? what is the reaſon of thy diſquietneſs and trouble? Is not thy hope in God? Doſt thou not expect to Bleſs and Praiſe him for ever in Heaven? And haſt thou received ſuch everlaſting Conſolation

and

and good hope through Grace as this, to have God to be thy God? O manifeſt it unto others in the chearfulneſs of thy Countenance, and in the Joy of thy Soul, even now before thou comeſt to the Enjoyment of him in Heaven. A bare poſſibility of Heaven, and the Enjoyment of God there, is enough to take away the ſting of every *Affliction*; but the having ſuch ſure and certain grounds to build our hopes of Heaven and Happineſs upon, as the *Scripture* holds forth unto us, this ſhould take away even the ſence and feeling of *Afflictions*; at leaſt ſo far forth as that they ſhould be no way diſturbing of that Peace and Joy that a Chriſtians hopes of Heaven doth afford him whilſt he is walking in the way thither. Should but ſuch a meſſage be carried to the Damned as might give them any hope, (though never ſo little) of Happineſs and Salvation, it were enough, to make even Hell it ſelf a lightſome place, and cauſe thoſe miſerable *Souls* to rejoyce in the midſt of their preſent exquiſite Torments. O what ſhame and bluſhing then ſhould fill the Faces of poor drooping Saints, that a few thin Clouds of ſome ſhort Afflictions coming over their heads, ſhould wrap and ſwallow them up in darkneſs, and ſo overwhelm their Spirits with ſorrow, that the hopes of Heaven, whither they expect ſhortly to be brought, ſhould not be able to diſſipate and ſcatter, yea to turn their troubles and ſorrows into raviſhments of Joy and Comfort.

Fourthly, Is there ſuch a State of Glory and Happineſs to be enjoyed by the People of God hereafter? *Let thy Thoughts and Meditations then*, O Chriſtian, *be daily employed in Contemplating upon it.* Heaven in reference unto Man, was made for theſe two ends, *Contemplation* and *Enjoyment*. Now the *Enjoyment* of Heaven is a Happineſs too great for man, in this ſtate of Mortality; it is therefore

fore reserved as the peculiar Happiness of a *Saint* when he comes to die: But to *Contemplate* of Heaven, is mans Duty and Privilege while he lives; and truly a sweeter and more delightful work Christians cannot exercise their Meditations about, nor a more profitable and advantageous Subject can they let out their Thoughts upon; for this is to live a life altogether made up of Pleasure and Advantage. Now it being undoubtedly thus, we may very well wonder *Christians* should no more acquaint themselves with this *Heavenly Life*. Whoever thou art therefore that shalt peruse what is here written, if thou professest thy self a *Christian*, I charge thee, as thou hopest for any part in this Glorious Inheritance, that thou take thy Heart aside from the World, and call it to an account, for that great estrangedness that is in it unto God, and a *Heavenly Life*, and for time to come, leave off thy pursuits of Vanity, and bend thy Soul with all seriousness to the Study of what thy Eternal State and Condition shall be; busily employ thy Thoughts about the Happiness of a Life to come, inure thy self to a Life of Divine and Heavenly *Contemplation*, and let not the thoughts of Heaven be seldom, slight, and cursory, but accustom thy self to them, let them be fixed and abiding in thee; dwell in thy Thoughts upon such *Contemplations*; let thy Soul recreate it self with these Heavenly Delights. And whenever thou findest thy Heart begin to flag and draw back, or thy Thoughts to take liberty to flie out and ramble towards other things, speedily call them back, and keep them close to this pleasurable Employment; let them not wander from their work; indulge not thy self in Sloathfulness; be quick and smart upon thy Soul for the least neglect that may be; and for thy encouragement herein, know, that when once thou hast conquered the Difficulties, and overcome the

the Obſtructions that would hinder thee from experiencing ſo ſweet and comfortable a Life, and got the Maſtery over thy Thoughts and Affections, by an accuſtomed Obedience and Conformity unto the Practice of this Heavenly Duty; thou wilt then find abundance of Sweetneſs and Delight therein, and thy experience will confirm this to be a Truth of great Verity, that the Life of Chriſtianity, is a Life of Joy, that therein is to be found ſuch abundant ſtrong Conſolations, as will lift up thy Soul even into the very Suburbs of *Heaven* it ſelf; ſo that thou wilt ſeem to be as it were in a new World, through the ſenſe and feeling of thoſe Joys, which the *Apoſtle* tells us, are *unſpeakable and full of Glory.*

Now although the bare propoſing of the Glory and Happineſs of *Heaven* unto the Thoughts and Meditations of a *Chriſtian*, ſhould be Argument ſtrong enough to put him upon the practice of a Duty that is accompanied with ſo much Pleaſure and Delight: for certainly a more ſweet delightful and deſirable Life a *Chriſtian* cannot live, for this way of living is to bring down *Heaven* unto us before we are taken up thither; it is to begin to live that life on *Earth*, that we ſhall for ever live in *Heaven*, and how then can there be any need of Arguments to preſs *Chriſtians* to live ſuch a life as this is? Yet becauſe, ſad experience tells us, how hardly the beſt *Chriſtians* are drawn to a daily practice of this *Heavenly* Duty, I ſhall lay down ſome *Arguments* to excite and quicken them hereunto; as,

First, *A Soul that lives in the believing views and contemplations of the Glory and Happineſs of Heaven, makes uſe of one of the ſtrongeſt Cordials to ſupport it ſelf under Troubles and Afflictions, that can be.* This will ſuſtain a *Chriſtian*'s Spirit under Sufferings, make them more eaſie to be born; this

this keeps the *Soul* from murmuring and repining under the Hand of God, makes it patient under all its Tribulations; yea, theſe believing views of Heaven and Glory will uphold and ſtrengthen a Chriſtian's Reſolutions for God, and holy Obedience, and keep him from forſaking Chriſt and Religion for fear of Trouble and Perſecution.

Alas, will ſuch a *Soul* ſay, what, if the Way be rough and unpleaſant unto the Fleſh; yea, what if it ſhould be thorough Mud and Blood, yet Heaven is at the end, and that will make more than a thouſandfold amends for all the Sufferings that I can endure in the Way. O *ſweet Pains and Torments!* O bleſſed *Woes and Diſtreſſes!* O rich Poverty and Reproaches! O happy Reſtraint and Impriſonment! but much more happy Death, however it comes, that is accompanied with the joyful foretaſtes of a future Happineſs in Heaven, as no Bolts nor Bars, no Reſtraints or Diſtreſſes can ſhut out, or exclude the Joys and Conſolations of Heaven from coming into the *Soul*. Our *Fleſh*, that is, theſe frail *Bodies* of ours, may be confined within Walls of Stone, or Bars of Iron; but the Faith, the Hope, the Thoughts and Meditations of a *Chriſtian* cannot; ſtill the *Soul* hath liberty in its flight towards Heaven, from whence it fetches ſtrong Conſolations for its Support and Joy, notwithſtanding all the Severities that lie upon the outward Man. Chriſt, Faith, and the Joys and Delights of Heaven are all ſpiritual; and therefore it is not in the Power of any Priſons, nor what the moſt malicious Perſecutors can do, to hinder a *Soul* that is a Spirit from ſweet Intercourſe and Commerce with them, in *John* 20. 19. when the Perſecutions of the *Jews* were ſo hot againſt the *Diſciples* that they were forced to meet privately, and *to ſhut the doors upon themſelves for fear of the Jews*; yet even then *Jeſus came, and ſtood in*

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the midſt of them, and ſaid, Peace be unto you. And when thoſe two bleſſed Servants of God, *Paul* and *Silas* were kept cloſe Priſoners, (to ſpeak in the Language of our Times.) after their Bodies had been abuſed by Scourging, being locked up in the Inner Priſon, and their *Feet made faſt in the Stocks*; yet notwithſtanding, when they were ſuffering thus as to their *Bodies*, they had a Heaven in their *Souls*, and their Work and Employment was the ſame with what the Saints are taken up in Heaven, even to ſing Praiſes unto God; and ſo they did; for ſo we read, *Acts* 16. 24, 25. *At Midnight they pray'd, and ſang Praiſes unto God.* They had more Joy in undergoing their Sufferings, than their Enemies had in inflicting them: Yea, ſo great were the Conſolations of Heaven in their *Souls*, that their Enemies were more deſirous to free them from their Sufferings, than they were deſirous to come out of them; for when they ſent their Officers to fetch them out of Priſon, they refuſed to go out, and made their very Perſecutors themſelves to beg and entreat them to come out. Oh, what wonderful ſtrong Joys and Conſolations had raviſhed their *Souls*, that made them ſo unwilling to come out of Priſon, not to be puniſhed, but to be ſet at liberty!

How come thoſe Worthies of whom we read in *Heb.* 11. to endure ſuch ſore Trials as are there recorded of them, being expoſed to the *Violence of the Flames*, having *Trials of cruel Mockings and Scourgings, being ſtoned, ſawn aſunder, deſtitute, afflicted and tormented*? And yet notwithſtanding all, would not accept of Deliverance: Whence was it that they came to ſuffer ſo courageouſly? Why, the *Reaſon* is given us in *Verſe* 35. it was, *That they might obtain a better Reſurrection.* They ſaw not only to an end of their Sufferings, but *they looked alſo unto the Glory that was to be revealed*; and this

this made them ſo bold and courageous. It is no wonder that Afflictions and Sufferings ſhould be painful and grievous unto that Man who cannot ſee to the end of them. And whatever *Death* is unto others, it muſt needs be the *King of Terrors* unto him, who cannot behold Immortality and Eternal Life beyond it. He that cannot look upon Heaven as belonging unto him at the end of his Sufferings, as well as behold the Sufferings that himſelf endures, loſes that Joy and Conſolation that ſhould be his ſupport under Sufferings. Where there is no Expectation of the *peaceable Fruit of Righteouſneſs* by them who are *exerciſed* with Afflictions, there Afflictions cannot *be joyous but grievous*. This is the peculiar Excellency and Advantage of the Grace of *Faith*, and therein it is like unto God himſelf, who is the Author of it, that it can at one and the ſame time behold the End and the Means together; and if a *Chriſtian* did always act in this way and manner under Afflictions; and were the Eye of his Faith ſo brightned, that he could as clearly ſee his Right and Title unto Heaven, as he doth feel his preſent Sufferings, what a Life of Peace and Joy might he live notwithſtanding all thoſe Afflictions that lie upon him!

Doubtleſs when our Lord Jeſus ſuffered on the Croſs, there were many ſtanding by, and gazing at his *Sufferings*, who, when they ſaw him dying there, and after that laid in the Grave, did ſhake their Heads at him, looking upon him as one that was loſt and gone, never more to be heard of, condemning him as a fooliſh and indiſcreet Perſon, to throw away his Life in that Way and Manner as he did; becauſe they were ignorant what he was doing, and what was to follow upon his Sufferings. But ſurely they who now behold him dying, buried, riſing, aſcended, glorified, and interceding at God's Right Hand, as Believers

Believers do, they ſee great Cauſe to admire, as the infinite *Wiſdom* of God in contriving, ſo the infinite *Grace* and *Love* of Jeſus Chriſt in this Way and Manner of accompliſhing the Redemption and Salvation of Sinners. Were but Heaven, and the fitting Chriſtians for that glorious Inheritance, apprehended by them as the end that God deſigns in all his dealings with them, none of them would ſeem grievous and afflictive to them. He that hath learn'd this way to Heaven, that is, he, whoſe *Soul* hath gained Acquaintance with the Glory and Happineſs that is above by frequent and daily Contemplations thereon, hath a rich *Cordial* to revive and chear his Spirits in every Affliction. There are none of us know what *Trials* we may yet meet withal before we are called hence; and if God ſhould exempt us from Publick and Private Calamities and Diſtreſſes while we live; yet all of us know there is a time a coming when we muſt be ſick and die, and then we ſhall find that nothing but what we can draw down from Heaven into our *Hearts*, will be Conſolation ſtrong enough to ſupport our then departing *Souls*. If therefore, O *Chriſtian*, thou wouldſt either live peaceably, or die comfortably, inure thy ſelf daily unto a Life of Divine and Heavenly Contemplation.

Secondly, Conſider *A Heart taken up much with Heaven, will make a* Chriſtian *lively and fervent in Duty.* It is the Heavenly *Chriſtian* that is the lively and zealous *Chriſtian.* Where there is a ſtrangeneſs in any *Soul* unto Heaven, there will be a dulneſs and heavineſs in *Duty.* Frequent thoughtfulneſs of *Heaven*, unto which Duties have a tendency, make a *Chriſtian* lively and vigorous in the performance of them: And the ſtronger the Conſolations are, that flow into a *Chriſtian* from his daily Contemplations of Heaven and Glory, the more lively

lively and vigorous will that *Chriſtian* evermore be in the performance of Duty. A full and clear Apprehenſion of *Heaven*, and of our Right and Title thereunto, how doth it lift up the *Soul* in Duty, and make it run with the greateſt activity and cheerfulneſs that can be in the Ways of God? It is ſtrange to ſee what the Hopes of Gain and Advantage in the World will carry Men unto; how will they compaſs *Sea* and *Land*, break their Reſt in the Night, hazard their Health in the Day, riſe early, go to Bed late? And ſhall the empty periſhing things of this *World* animate and put Life and Vigour into theſe Mens Deſigns, ſo that they ſhall ſtick at no difficulties or dangers for the attaining of them? And ſhall not the fore-thoughts of *Heaven*, and the Contemplations of the *Glory* and *Happineſs* that is there to be eternally enjoyed, put Life and Vigour, Zeal and Activity, into the Soul of a *Chriſtian* in all his Duties? Surely it will, and that in ſo great a meaſure as ſhall enable him to mount up with Wings like *Eagles*, to run and not be weary, and to walk and not faint in the Ways of God, the Joys and Conſolations of *Heaven*, and of the *God* of Heaven being his continual Strength and Support. The *Reaſon* of all that ſloathfulneſs and deadneſs that is to be found in *Chriſtians*, in the performance of their Duties, is becauſe they are ſuch Strangers unto Heaven, have ſo little knowledge of it, dwell ſo little in their Thoughts and Contemplations upon that Glory and Happineſs that there is to be enjoyed. How fervent will that Man be in Prayer, how attentive in Hearing, how zealous in oppoſing Sin, how watchful againſt Temptation, how careful to lay hold of all opportunities of doing Good, who conſiders, that all this is done in order unto Heaven and Happineſs? Take a *Chriſtian*, one whoſe Life is ſpent much in Heaven, one that hath (as the *Apoſtle* ſaith of himſelf

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and others) *his Converſation in Heaven*; how eaſily may he be differenced from other Men? he that hath a Spirit of diſcerning will quickly obſerve ſomething of that which his *Soul* is taken with in *Heaven*, to appear in his Duties and Converſation, that will diſtinguiſh him from the careleſs and negligent *Chriſtian*; yea, take the ſame Man, when he hath been converſing with *Heaven*, and ſolacing his *Soul* with Divine and Heavenly Contemplations; and how doth he excel, not others only, but himſelf alſo? O what a difference is there between what he is then, and what he is in his common and ordinary Converſation? for doubtleſs it may be averred of ſuch a *Soul*'s return from its contemplating views of that bliſsful State, that there are ſuch Heavenly Impreſſions made upon it, as cauſe it to aſcend in frequent Thoughts and Ejaculations towards Heaven, in the midſt of its Earthly Employments; and to intermingle that which is Heavenly with its Earthly Speeches and Diſcourſes among others. Whereas a *Chriſtian* that is careleſs and negligent of himſelf, gives way to Earthlineſs and Vanity, abates and leſſens the exerciſing of his *Soul* in the *Contemplations* of Heaven and Heavenly Things; he ſoon becomes as weak, as vain, and ſometimes as prophane alſo as another Man, who is altogether eſtranged unto this Life of Heavenly Contemplation. The way therefore for Chriſtians to ſhake off their deadneſs and dulneſs in Duty, and to be rid of their ſloathfulneſs and heavineſs in the Ways of God, is to betake themſelves to *Heaven*, where Chriſt who is their Life and Strength is, and from whence alone all their quickning and enlivening influences do come. Frequently therefore, O *Chriſtian*, have recourſe unto Heaven; dwell much there in thy Thoughts and Contemplations; this will inflame thy *Soul* with Love to God, this will make thee pray with Zeal and Fervour, hear

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with earneſtneſs and attention, and perform all the Duties God requires of thee with activity and livelineſs.

Thirdly, *A Heart ſet upon Heaven will make a Chriſtian live the moſt joyful and comfortable Life in the World.* A Heavenly Mind will be a joyful Mind. A *Saint* on Earth hath the ſame ground of *Joy* that a *Saint* in Heaven hath; he derives his *Joy* and Peace from the Apprehenſions he hath of God's being his God and Father in Jeſus Chriſt, and from the ſence and enjoyment of his Love and Favour manifeſted to his Soul: And ſo doth a *Saint* in Heaven; only he hath a clearer knowledge and diſcovery, as alſo a larger and fuller enjoyment thereof, at preſent, than a *Saint* on Earth hath; but what he wants in Enjoyment he hath in the Promiſe; and the Promiſes to a *Saint* on Earth, are as certain and as true, as the performance of them to a *Saint* in Heaven; for God is never worſe, but uſually better than his Word to his People here; but to be ſure they always find it ſo when they come to Heaven. Now they that are Rich in Promiſes, (as all the People of God are,) and can act Faith upon them, may very well live a Life of *Peace* and *Joy*; for whatever they have not in poſſeſſion, they have in reverſion: And when a Believer's Faith and Hope is entertained above with the delightful Views and Contemplations of the Glory and Happineſs of Heaven, which he ſhall ere long be in the poſſeſſion of, what ſhould make him walk uncomfortably and ſadly here below? In Heaven all is *Peace* and *Joy*, and moſt of *Peace* and *Joy* here below reſides with thoſe that live moſt in Heaven while they are here on Earth; an inſtance of this we have in the *Holy Apoſtle*; none ever lived a more Heavenly Life on this ſide Heaven than Bleſſed St. *Paul* did, and none alſo ever lived a more *Peace-*

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able and *Joyful Life* than he did: How full of Joy doth he expreſs himſelf upon all Occaſions, *I Joy and Rejoice with you all*, ſays he, Philip. 2. 17. *I am filled with comfort, I am exceeding Joyful in all our Tribulations*, 2 Cor. 7. 4. So in *Rom.* 5. 1, 2. *Being juſtified by Faith, we have Peace with God through our Lord Jeſus Chriſt, and Rejoice in Hope of the Glory of God: And not only ſo, but we Glory in Tribulation.* And Verſe 11. *We alſo Joy in God through our Lord Jeſus Chriſt, by whom we have received the Atonement.* So in 2 Tim. 4. 8. *I have fought a good Fight, I have finiſhed my Courſe, I have kept the Faith, henceforth is laid up for me a Crown of Righteouſneſs, which the Lord the Righteous Judge ſhall give unto me at that Day.* Now he that could ſay all this, muſt needs be full of Joy and Comfort; and being thus filled with Joy and Peace in believing, though he knew that *Bonds and Impriſonments did abide him in every place*; yet could he ſay, that *none of theſe things moved him, neither counted he his Life dear unto him, ſo he might finiſh his Courſe with Joy*, as himſelf ſpeaks, *Acts* 20. 23, 24. And this Joy of the Lord being his ſtrength; how earneſtly and paſſionately doth he expoſtulate and chide with thoſe Friends of his, that would have diſſwaded him from Suffering? Acts 21. 13. *What mean ye to weep and break mine Heart? I am ready not only to be bound, but to die for the Name of the Lord Jeſus at Jeruſalem.* From whence now came all this Courage and Boldneſs? from whence did he receive and draw all this Joy and Conſolation? why it came from thence where his Hope, his Heart, his Life, and Converſation was, and that is from Heaven; for ſo himſelf tells us, *Philip.* 3. 20. *Our Converſation is in Heaven, from whence we look for the Saviour, the Lord Jeſus Chriſt. O this Hope of Eternal Life laid up for*

the Saints in Heaven, as the Scripture calls it! This *laying hold of the bleſſed Hope ſet before us*, as it is called, *Heb.* 6. 18, 19. This, this was that which the *Apoſtle* had, as *an Anchor* to his *Soul*, *ſure and ſtedfaſt*, *being that which entereth into that within the Vail*, that is into Heaven. This made him not only to be content in every State and Condition, but to rejoice in the worſt that did befal him; witneſs that ſtrange Triumphant Speech of his, 2 *Cor.* 12. 3. *I take pleaſure*, ſays he, *in infirmities*, *in reproaches*, *in neceſſities*, *in perſecutions*, *in diſtreſſes*. Now this peaceable joyful Life that this Bleſſed *Apoſtle* lived, was not a Priviledge granted only unto him, by way of ſpecial Grace and Favour, becauſe he was ſo eminent an *Apoſtle* and Servant of God; but it is a Priviledge that is extended more commonly alſo unto other Believers, it being that of which the Kingdom conſiſts, as the Apoſtle himſelf tells us, *Rom.* 14. 17. *The Kingdom of God is not meat and drink*, *but righteouſneſs*, *peace and joy in the Holy Ghoſt*. And therefore, as a Duty incumbent upon *Chriſtians*, he urgeth the practice of it in ſeveral Scriptures. So we read *Philip.* 3. 1. *Finally my Brethren rejoice in the Lord*; and in 1 *Theſſ.* 5. 16. *Rejoice evermore*. *Phil.* 4. 4. *Rejoice always in the Lord*, *and again I ſay rejoice*. Now the way for *Chriſtians* to attain unto a Life of *Peace* and *Joy*, is to be much converſant above, to live a Heavenly Life, to exerciſe his Thoughts and Contemplations daily upon Heaven, and that State of Bliſs and Happineſs that is to be eternally enjoyed there. Heaven is a place full of *Peace* and *Joy*; yea, a place where there is nothing elſe; and the more of Heaven comes down into any *Soul* in this Life, or the more any *Soul* aſcends up into Heaven in Divine Contemplations, the more comfortable and joyful Life doth that *Soul* lead, while it is here upon Earth.

Fifthly,

Fifthly, *Is there ſuch a State of Bliſs and Happineſs to be enjoyed by the People of God hereafter, let every one then examine themſelves what Right and Title they have thereunto, whether they are ſuch as are qualified for the enjoyment of that bleſſed State.*

Firſt, Examine thy ſelf whether ever thou didſt experience a work of Sanctification and Holineſs wrought upon thy Soul; if not whatever thy pretences for Heaven may be, they are falſe and groundleſs, and will end in Horror and Vexation of Soul. The Command of God is, that we ſhould be *Holy in all manner of Converſation*, that we ſhould be *Holy as God is Holy*: and the great Pattern and Exemplar of our Holineſs, is the Lord *Jeſus Chriſt*, who, as the *Apoſtle* tells us, *was Holy, Harmleſs, Undefiled, ſeparated from Sin*, and from all pollution and defilement both from Sin and Sinners; Here now is both a *Chriſtian's* Rule, and a *Chriſtian's* Example: Now though a *Chriſtian* cannot reach the exactneſs and perfection of either; for he cannot be ſo Holy as the Rule requires, neither can he be ſo Holy as the Pattern which his Lord hath ſet him; this is only attainable in Heaven, where the People of God ſhall be as Holy as God will deſire, and as they can deſire. But though a *Chriſtian* cannot be perfectly Holy, yet he may be truly Holy, and ſo he muſt be in ſome meaſure and proportion, before he can be admitted into Heaven, that place of perfect Purity and Holineſs; for unto ſuch only is Heaven promiſed, and by ſuch only ſhall it be enjoyed who are Holy. *Holineſs*, it is the Saints beaten Road unto Heaven, it is the good old way through which the *Patriarchs*, *Prophets*, *Apoſtles*, and *Holy Men* of God in all Ages of the World have travelled in unto Glory. No Grace, no Glory, no

Holineſs here, no Happineſs hereafter. As many as are Sanctified, ſo many are Juſtified; and as many as are Juſtified ſhall be alſo Glorified, and no more. Therefore ſays the *Apoſtle*, Heb. 12. 14. *Follow after Holineſs, without which no man ſhall ſee the Lord.* Holineſs, it is the Comelineſs and Ornament; yea, the Beauty and Glory of a *Chriſtian*; it is God's Beauty and Comelineſs ſtampt upon the Soul; for a *Chriſtian* is Beautiful and Comely, through God's Comelineſs put upon him, as the *Prophet* ſpeaks, *Ezek.* 16. 14. *Thou wert Comely through my Comelineſs that I put upon thee.* And though the Great God hath many various Titles and Attributes, by which he hath been pleaſed to make diſcoveries of himſelf unto his People; yet that wherein he chiefly Glories, is his *Holineſs*: hence therefore it is that though the Power of God be called his Arm, and the Wiſdom of God his Eye, and the Love of God his Heart, yet is it the *Holineſs* of God only that is his Face, his Beauty, his Glory: And as the Face of a Man is the Beauty of a Man, ſo is Holineſs the Beauty of God himſelf; upon this account therefore we read more than once of the *Beauty* of *Holineſs*, and of God's being *Glorious* in Holineſs, Expreſſions which ſerve greatly to Illuſtrate to us, the Excellency of *Holineſs*, and may very well enamour the Creature to be in Love with it; for that which is the Glory of the infinitely wiſe God, namely his Holineſs, cannot but be the higheſt Excellency and Glory of Man.

As *Sin* is the greateſt Reproach and Diſgrace, the greateſt Degradation and Debaſement of the Glory and Excellency of Man; ſo *Holineſs* is the higheſt Advancement and Exaltation, the higheſt Dignity and Promotion the Humane Nature is capable of, for it is participation of the Supream Excellency of the Divine Nature it ſelf, and that indeed in which as we ought to

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be like God, ſo is it that in which we can only be ſaid truly and properly to imitate him; and therefore we never meet with any Command in *Scripture* requiring us to be as Great, as Wiſe, or as Powerful as God is; but to *be Holy as God is Holy*, to *be Perfect as our Heavenly Father is Perfect*, *and to Purifie our ſelves as God is Pure*, theſe we do; yea, all the Commands, Threatnings and Promiſes, both of the *Law*, and of the *Goſpel*, have a tendency unto this, to engage us unto Purity of Heart, and unto Holineſs of Life.

Wouldſt thou therefore know O *Chriſtian*, whether thy Right and Title unto Heaven be true, examine thy ſelf what Influence and Operation the Word of God, the Ordinances of God, the Providences of God, have had upon thy Heart and Life, to Sanctifie and make thee Holy in both, and know for certain, if they have had ſuch an effect upon thee, this is as ſure an Evidence of Heaven, as any thou canſt have, and that which cannot deceive thee, for it is an earneſt thereof given into thy *Soul* before hand; it is Heaven begun in thee on Earth: for Holineſs and Happineſs, Grace and Glory are but one and the ſame thing, differing only in their Meaſures and Degrees; and wherever there is a work of Grace begun in any Soul, God will carry it on unto perfection in Heaven. But now on the contrary, if thou art one that walloweſt in the Pollution and Defilement of Sin, know O Sinner, while thou continueſt in thy uncleanneſs and filthineſs, thou haſt no Right and Title unto Heaven; neither as continuing ſuch, ſhalt thou ever have admiſſion into it, for into that Holy place no unclean thing ſhall ever enter.

Again, *Secondly*, Wouldſt thou know whether thou canſt juſtly lay any claim unto Heaven, *Examine what thy Thoughts and Apprehenſions of Hea-*

ven are. When thou haſt read or heard a Diſcourſe concerning Heaven, and the Glory and Happineſs that there is to be enjoyed; What kind of thoughts haſt thou then of that State and Place: ſeemeth it unto thee to be a place only of freedom from Pain and Sickneſs, from Trouble and Sorrow, a place of Eaſe and Reſt, where thou ſhalt enjoy thy fill of what is Pleaſurable and Delightful to thee, and all this in an infinite duration that ſhall never know an end? Now though in Heaven there is the enjoyment of all theſe things; for there is no *Sickneſs* nor *Diſeaſes*, no *Pains* nor *Sorrows*, but a perfect freedom from all that is Evil, and an eternal Enjoyment of what is Pleaſant and Delightful; yet theſe things are the leaſt and meaneſt part of the Happineſs of *Heaven*. It is true, were there nothing more, nothing greater, nor better to be enjoyed than what theſe things amount unto, an Eternity of *Health* without *Sickneſs*, of *Pleaſure* without *Pain*, of *Delights* without *Sorrow*, were a very great Happineſs: But when all theſe things are compared with the infinitely Great and Bleſſed God, with the Enjoyment of his *Love*, and *Preſence*, the ſeeing of his *Face*, perfection of *Grace* and *Holineſs*, freedom from *Sin*, a Heart, Mind, Will and Affections in all the Deſires and Inclinations of them bent towards God; and all of them not only Delighted in, but abundantly Satisfied and filled with the Communications of the Divine Goodneſs: They are then but a ſmall and inconſiderable part of Heaven's Happineſs, and not worthy to be compared with what a *Gracious Soul* both deſires and ſhall enjoy for its Happineſs.

Wherefore, O *Chriſtian*, if thou wouldeſt know whether thou canſt upon good grounds put in thy Claim unto Heaven, call thy ſelf to an account what thy Thoughts and Apprehenſions of *Heaven* are; if thou art doubtful in thy mind, whether

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there be ſuch a place and State of Happineſs or no, or at beſt the higheſt Notions and Apprehenſions thou haſt of that Glorious place and State, is, that there thou ſhalt live at thy eaſe, enjoy nothing but Carnal and Senſual *Objects* and *Delights*: But findeſt no Spiritual Joy and Delight in thy *Soul*, in the believing Thoughts and Apprehenſions of thy Enjoyment of *God* and *Chriſt*, and the *Hopes* and *Expectations* that thy Soul ſhall there not only be free from all *Sin* and *Pollution*, but be made a partaker of the fulneſs and perfection of all *Grace* and *Holineſs*, where thy Employment ſhall always be in Holy and Spiritual Delights and Exerciſes unto all Eternity: If thou haſt no believing Hopes and Expectations of ſuch a Heaven as this is, certainly thou haſt no Right and Title unto *that Inheritance that is incorruptible, undefiled, and that fadeth not away, reſerved in Heaven for Believers.*

Nothing ſo plainly demonſtrates what men are, whither they are going and unto whom they belong, as the daily courſe of their Lives and Converſation. The *Apoſtle* therefore in *Galat.* 5. 19, 20. reckoning up the Works of the Fleſh, which are manifeſt, *As Adultery, Fornication, Uncleanneſs, Drunkenneſs, Murder, and ſuch like, of the which,* ſays he, *I tell you before, as I have alſo told you in times paſt, that they which do ſuch things, ſhall not inherit the Kingdom of God.* And in 1 *Corinth.* 6. 9, 10. he ſpeaks the ſame thing again, *Know ye not that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither Fornicators, nor Adulterers, nor Idolaters, nor Thieves, nor Covetous, nor Extortioners ſhall inherit the Kingdom of God.* And on the contrary, *He that doth Righteouſneſs is of God,* ſays the Apoſtle, 1 *John* 2. 29. *And bleſſed is he that doth Righteouſneſs at all times,* ſays the *Pſalmiſt*,

Pſal. 106. 3. *For the Grace of God that hath appeared in the Goſpel, having taught them to deny all ungodlineſs and Worldly Luſt, and to live Soberly, Righteouſly, and Godly in this preſent World.* Tit. 2. 12, 13. *Looking for the Bleſſed Hope and the Glorious appearance of our Lord and Saviour Jeſus Chriſt.* Theſe are they and only they who according to *Scripture*. Warrant, can lay any claim unto Heaven: And theſe may, for they that are *made free from Sin, and are become the Servants of God, they have their Fruit unto Holineſs, and their end ſhall be Everlaſting Life.* Rom. 6. 23.

Wouldſt thou therefore know, O *Chriſtian*, without deluding thy own *Soul*, whether thou art one that haſt a Right and Title unto Heaven, call thy ſelf to an account what thy *Works* and *Actions* are. The matter is not ſo difficult to be reſolved; it may be as thou imagineſt. What ſays the *Apoſtle*, Gal. 6. 7, 8. *He that ſoweth unto the Fleſh, ſhall of the Fleſh reap Corruption. And he that ſoweth unto the Spirit, ſhall of the Spirit reap Life Everlaſting.* And the ſame *Apoſtle* tells us, *Rom.* 8. 13. *If we live after the Fleſh, we ſhall die; but if we through the Spirit do mortifie the deeds of the Body, we ſhall live.* What now is thy way and courſe? what is thy general carriage and practice? is it earthly and vain? is it ſenſual and wicked, according to the courſe of the World, and after the manner of the men of the World? If vain and ſinful Society be thy delightful Companions, if wicked and ungodly ways be thy daily practice, thou art not of an Heavenly Extraction, nor canſt thou upon Scripture grounds have any expectations of the Heavenly Glory, for unto ſuch only doth it belong, who by their lives and actions, declare their oppoſition of, and contrariety unto the ways and courſes

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of the men of this World. *Shew me thy Faith by thy Works*, ſays the Apoſtle, *James* 2 18. Thou art one that profeſſeſt to believe a Heaven and a State of bleſſedneſs to be enjoyed there, and hopeſt thou art one that ſhalt be a partaker thereof hereafter, ſhew me now thy *Faith* herein by thy *Works*; and aſſure thy ſelf of this, That all thy Faith in, and all thy Hopes of Heaven and Glory, will fill thee with nothing but ſhame and diſappointment hereafter, unleſs they evidence themſelves by Works and Actions ſuitable thereunto; for as the *Apoſtle* ſays, *James* 2. 26. *As the body without the Spirit is dead*, ſo all *Faith* in, and *Hope* of *Heaven* without *Works* and *Actions* correſponding thereunto, is *dead* alſo, and will leave the Soul ſhort of Heaven and Happineſs.

Sixthly, Is there ſuch a State of Bliſs and Happineſs, provided for and aſſured unto Believers in Heaven hereafter, let then the conſideration hereof, *Reconcile to them the thoughts of their own Death; and moderate their ſorrows for the Death of their Godly Friends and Relations.*

Firſt, Let the conſideration of the Glory and Happineſs of Heaven, *Reconcile to a Believer the thoughts of his own Death.* It is no ſtrange thing that *Heathens*, who have only the Light of Nature to be their Inſtructor, ſhould not be able to overcome the Fears of Death, though indeed ſome of them have not only expreſſed great Courage in contempt of, but great confidence in, and deſire after Death; though notwithſtanding all their boaſting, we may well imagine that they ſpeak greater things than they lived up unto, much more than they died under; for it is ſaid of one of the chief of them, that Eloquent Orator *Cicero*, that a little before his *Death* he did ingeniouſly confeſs, *That thoſe Remedies*

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he had prepared againſt this Enemy Death, *proved he knew not how, too weak and feeble to ſupport and ſtrengthen him in its near approach unto him.* And indeed it is no wonder that thus it ſhould be with them, becauſe they were greatly in the dark, as to the reality of a future State of Happineſs, and much more at a loſs how to find the right way to attain the enjoyment thereof. Nor is it any ſtrange thing to ſee a wicked Man under the light of the *Goſpel* to be afraid of *Death*, and to lead a Life accompanied with Fears and Terrours under the thoughts of it; no, the wonder rather is, that ſuch a one can have any eaſe and quietneſs, any freedom from horrours and perplexities of Mind, that he is not a *Magor-miſſabib*, continually every moment of his Life encompaſſed about with fears and terrours: And indeed, did he rightly underſtand himſelf, and his dangerous ſtate and condition, it would be thus always with him, and the greatneſs of his *Fears* and *Horrours* would make him go mourning all his Days. But though *Heathens* and prophane Sinners may and have cauſe to be afraid of *Death*, yet it becomes not any of the People of God, who have a well grounded Hope of Heaven to be affrighted at it, there being no way for them to attain unto that State of Bleſſedneſs, but by *Dying*. I have read concerning the *Turks*, (who are not only Strangers but Enemies to the *Chriſtian Religion*,) that they ſay they do not think *Heaven* to be a place of that Bliſs and Happineſs, as *Chriſtians* do profeſs to believe it is; becauſe they ſee ſo many, that call themſelves by the Name of *Chriſtian*, ſo backward and unwilling to go to it. O what a diſgrace is this unto *Chriſtianity*; and how ſhould it concern Chriſtians, to labour with great induſtry, to overcome all inordinate fears of *Death*, that they may wipe off this reproach that is caſt upon the moſt excellent Religion in the World, and that which only

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can enable any to *Die* comfortably and joyfully upon the Hopes of a future State of Happineſs.

All a Believer's fears of *Death* ariſe from his Ignorance of what *Death* is in it ſelf, and of what it will be unto him; and this makes him walk ſo uncomfortably under the thoughts of it: And yet the worſt that *Death* is, and the worſt it can do unto him, is only to make a Separation between thoſe two old loving Acquaintance, his *Soul* and *Body*; whereby the viler part, the *Body*, conſumes and rots in the *Grave*, being fed upon by Worms, till it turns to Duſt and Aſhes for ſome little time; after which it ſhall ariſe again a glorious, refined, purified *Body*, from all its droſs and corruption, and made like unto the Glorious Body of *Jeſus Chriſt*, to be again united unto that *Soul*, which during the time of its ſilent ſleeping in the duſt, was rejoicing with *Saints* and *Angels*; yea, with *God* and *Chriſt* in a ſtate of infinite and unconceivable Happineſs; unto which the *Body*, after its re union with the Soul, ſhall aſcend with it to partake of the ſame Bleſſedneſs in Heaven to all Eternity. Surely, ſuch a Soul, inſtead of being timorous and fearful, ſhould rather ſay with the *Apoſtle, I deſire to be diſſolved, and to be with Chriſt, which is beſt of all*, Phil. 1. 21.

Secondly, The Conſideration of ſo great a Happineſs provided in Heaven for Believers, ſhould moderate their Sorrows for the *Death* of their Godly Friends and Relations. It is true, when ſuch are taken away by *Death*, the loſs is great unto thoſe that ſurvive them; and therefore the God of Bowels and Mercy allows us to mourn, when by his Providence he makes ſuch breaches among us; *Abraham* mourned for *Sarah* his Wife; *Joſeph* wept for his Father *Jacob*; the *Iſraelites* made great lamentations for the loſs of *Moſes*; and both *Mary* and her Siſter *Martha*

Martha mourned for their Brother *Lazarus*, and our Lord doth not reprove them, but ſympathizeth with them in their loſs, and teſtifies it by his weeping alſo. But though we are allowed to mourn at the *Death* of our Godly *Friends* and *Relations*, yet are we to ſet bounds to our mourning; for we are not to ſorrow as thoſe that have no Hope, nor are we ſo to grieve and afflict our ſelves as to refuſe to be comforted. Friends uſe to rejoice in the advancement of one another in the World, though it be in the enjoyment of that which is but Temporary, and therein they ſhew their Love to one another: And will not, ſhould not you much more rejoice, when your *Friends* and Acquaintance are by *Death* preferred to the enjoyment of a Happineſs, that is Spiritual and Eternal? Shall a Natural and contracted Relation, either by Blood, Cohabitation, or Friendſhip, engage to greater Love and Affection, than a Spiritual and Supernatural Relation by Grace and Adoption ſhall do? Believers are all nearly and intimately related to one another, they are all Members of one and the ſame *Body*, they have all one and the ſame *Father*, they have all one and the ſame *Redeemer*, they have all one and the ſame *Sanctifier* and *Comforter*, they have all one *Faith*, one *Hope*, and ſhall all one day enjoy one and the ſame *Heaven*, though they go thither in different ways and at different times. Grieve not, mourn not then, O *Believer*, that thy *Friends* and *Relations* are gone to Heaven a little before thee. Time was, it may be, when you and they did take ſweet Counſel together, and walked to the Houſe and Ordinances of God in company, and very ſweet and delightful was your Society one with another; but now *Death* hath made a Separation between you, ſo that the ſweetneſs of that Friendſhip is at an end, and they are not, as to your enjoyment of them; and this makes you paſſionately

ſionately cry out, Oh my loſs! my loſs! my Friends and Relations are dead and gone, and what ſhall I now do! But where, O Believing *Soul*, is thy love to thy dead *Friends* and *Relations*? Is it at an end, and all buried in the Grave with them? Be patient for a while, and *Death* will quickly open thee a paſſage into that place of Bliſs where they now are, and in the mean time ſhew thy Love to them by thy rejoicing in their preſent real, though unſeen *Bleſſedneſs*; and if you cannot do this, your Love to your ſelf is great, but your Love to your Friends is but little. None of our *Relations* that die in the Lord are loſt, they are only gone to Heaven a little before others, whither the reſt of all the *Faithful* ſhall ere long be called alſo: And while any *Believers* are left here behind in the World, they have a God to live upon, that will never leave them nor forſake them; the enjoyment of whoſe preſence, and the manifeſtations of whoſe Love and Favour, will abundantly more than recompenſe for the abſence and loſs of all our *Friends*. We read in 1 *Sam.* 1. 8. that *Hannah* was greatly afflicted becauſe of her barrenneſs, inſomuch that ſhe refuſed to eat; what courſe doth *Elkanah* her Husband take to comfort her? *O why*, ſays he, *art thou troubled, and why doeſt thou not eat, Am not I better to thee than ten Sons.* Truly it may be much more ſaid unto any *Believer*, from whom God hath taken any dear and pious *Relations*, why are you caſt down? why do you grieve and mourn? is not *God* better than many, yea, than all your *Friends* and *Relations* put together, and he lives ſtill though your *Friends* and *Relations* be dead. And truly this is that God expects at a *Believer's* hands, that when he hath taken from him the comfort of near and dear *Friends* and *Relations*, he ſhould bear up himſelf cheerfully with this Conſideration, That having *God* to be *his God* doth infinitely more

more than countervail for the loſs of all. Stay up thy ſelf therefore, O deſponding Chriſtian; yea, ſolace thy Soul under all thy loſſes with this Conſideration, that God is thy God: And ſay therefore, with Holy *David*, *The Lord lives, and bleſſed be my rock; and let the God of my Salvation be exalted.*

Seventhly, Is there ſuch a place of Bliſs and Happineſs provided for and aſſured unto *Believers*, let the conſideration hereof put them upon *unwearied Diligence and Conſtancy in the Work and Service of God, that is attended with ſo great a Reward.* The *Scripture* abounds with Exhortations and Commands to preſs this Duty upon Chriſtians, *Joſh.* 22. 5. *Take diligent heed to do all the Commandments of the Lord thy God, with all thy Heart, and with all thy Soul*: And in *Phil.* 3. 11, 12, 13, 14. the *Apoſtle* gives us his own Example and Practice, *I have not already attained*, ſays he, *nor am I already perfect; but I follow after, if I may apprehend that for which I am apprehended of Chriſt Jeſus. Brethren, I count not my ſelf to have apprehended; but this one thing I do, forgetting the things that are behind, I reach forth unto thoſe things that are before, preſſing towards the mark, for the prize of the High Calling of God in Chriſt Jeſus, if by any means I may attain unto the Reſurrection of the Dead*; that is, unto that State of Bleſſedneſs, that the *Saints* ſhall arrive unto at the Reſurrection from the Dead: And the ſame *Apoſtle* in 1 *Cor.* 15. 58. having diſcourſed concerning the Reſurrection of Chriſt, and thereupon proved the Reſurrection of the Dead, and the great Happineſs of the *Saints* thereupon; he concludes his Diſcourſe with this Exhortation, *Wherefore my beloved Brethren be ye ſtedfaſt, unmovable, always abounding in the Work of the Lord, foraſmuch as you know your labour is not in vain in the Lord*: Whatever any do or ſuffer for God, they ſhall be no loſers

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by it in the end: Heaven will abundantly recompense a Christian for all the Labour and Pains, yea for all the cost and charge he can be at in his way thither. When our *Lord* had wrought a great *Miracle*, in feeding so many thousand with a few Barley Loaves and two small Fishes, he bids his Disciples, *Gather up the fragments, that nothing be lost*, Joh. 6. 12. There is nothing that a *Believer* doth for God now that shall be lost, his *Tears* are all bottled, his *Sighs* are all numbred, his *Prayers* are all filed in Heaven, and a day of reckoning will come, when all shall be brought forth and recompensed, not with a thousand fold, as in this Life with Persecution, but with eternal Gains that shall never have an end. It is not only an unsuitable thing, but highly disingenious for any to be *niggardly* and *pinching* in the Service of God, to give him as *little as they* can of *Duty* and *Obedience*, who expect so Magnificent and Glorious a *State* of *Happiness* from him hereafter. What a shameful thing is it, and how unbecoming a *Christian*, to think any measure of *Duty* enough for God, who looks for a promised as well as a purchased *Reward* from him that shall be without measure? Why shouldst thou set bounds to thy *Work*, when God hath set none to thy *Wages*? how unreasonable a thing is it that any measure of *Duty*, though never so short and scanty, should be thought enough by thee; when the *Happiness* thou hopest for, and God hath promised, is without all measure? Surely, a *Christian* should be always abounding in the Work of the Lord, who will always make him Happy; Alas, how little, how inconsiderable is our always of *Working*, to Gods always of *Rewarding*? Suppose we were always abounding in the *Work* and *Service* of God, in which God knows we are greatly wanting, yet all our *Obedience*, extended unto the utmost, can reach no longer than to the end of a short Life; but Gods *Re-*

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ward and our *Happineſs* thereby runs parallel with an endleſs *Eternity*: Why then ſhould a little time ſpent in the ſerving and honouring of God here, ſeem too much and too long, when an *Eternity* ſpent in the enjoyment of God will never be too much. Were there nothing of a *Reward* to be expected hereafter, yet a Godly Man would love and ſerve God; for the New Nature not only enclines him to it, but makes him delight in the doing of it. It is true, the great God, the Supreme Soveraign Lord of all his Creatures, might have made a Law, if he had pleaſed, to bind Man to *Obedience* without the encouragement of a promiſed *Reward*; but he hath not thought good to deal with Man in ſo ſtrict a way and manner; but in a way of condeſcending Grace and Mercy; and ſo out of his immenſe Bounty and Goodneſs hath been pleaſed to ſweeten and facilitate Man's *Obedience*, with a promiſe of no meaner importance, than the enjoyment of the Eternal Inheritance with himſelf in Glory. O how much ſhould this affect our Hearts? and how ſtrongly ſhould it oblige us to abound in the Work and Service of ſuch a *Lord* and *Maſter*? Were it poſſible for the *Saints* in Heaven to communicate the *Experiences* and *Enjoyments*, which they now are partaking of in Glory, What a Confirmation and Encouragement would this be thought, to ſpirit and quicken us in the ways of Duty and Obedience? Why the Word of God, that holds forth the promiſed *Reward*, is as trne, ſhall I ſay; nay, much more true than ſuch a Communication can be; for in that our Senſes may be deceived and we impoſed upon; but by the Word of God we cannot; for that is *Truth* it ſelf, and cannot lye: Wherefore the Word of God holding forth the promiſed *Reward* of Heaven, ſhould be the greateſt encouragement in the World to put *Chriſtians* upon the utmoſt diligence imaginable in the Work and Service of God.

And

And the Truth of it is, as we can never begin too ſoon, ſo we can never hold out too long in the ways of Duty and Obedience. None ever repented when they came to Die, that they had ſpent too much of their time in the Service of God; Who ever read or heard of any that did thus repent? very many upon a *Death-bed* have bitterly lamented that they have done no more for God, that they have idled and waſted away ſo much of their precious time upon impertinent Vanities and Trifles; and that what they have done for God hath been ſo poor, ſo mean, ſo defective and ſo defiled: Theſe things have been a great grief and trouble unto many; yea, the beſt of God's Servants, who have been moſt eminent for Grace, whoſe uſefulneſs in their Generation others have admired, have yet themſelves complained of their barrenneſs and unprofitableneſs, and mourned for their deficiency and falling ſhort of what they ſhould have done. Thus that eminently laborious Servant of Jeſus Chriſt, Biſhop *Uſher*, cries out againſt himſelf upon his Death bed, begging *Pardon for his Sins of omiſſion*, and yet his conſtant Labours and Diligence, both in Preaching and Writing, was greatly and juſtly applauded by all. And if any one ſhould think this a ſtrange aſſertion, that the People of God ſhould at a dying hour be thus ſenſible of their great deficiencies; I humbly conceive this may be rendred as a *Reaſon* thereof, becauſe the *Saints* and *Servants* of God at ſuch a time, ſtanding upon the brink of *Eternity*, and being ready to lanch forth into that vaſt *Ocean*, have then enlarged and widened apprehenſions, both of the infinite Majeſty and Holineſs of God, and of the unſpeakable greatneſs of the Glory and Happineſs of Heaven; and this makes not only their *Perſons*, but the beſt of their *Services* appear inconſiderable in their own Eyes; but cauſes in them an Holy bluſhing and ſhame, that all their time

time they have done ſo little for that *God* who hath laid up ſo much for them; that they have glorified him ſo little here on Earth, unto whom they are now a going to enjoy a ſtate of Eternal Glory and Happineſs in Heaven.

Eighthly and *Laſtly*, Is there ſuch a place of Bliſs and Happineſs provided for and aſſured unto Believers hereafter, as Heaven is; *Let the conſideration hereof cauſe in them a Holy longing of Soul after the enjoyment of it.* If there be enough in any *Object*, or in any *Place*, to draw forth the Love and Deſires, the Pantings and Breathings of any Soul after them; certainly that *Object* is God, and that *Place* is Heaven, where God is fully and eternally to be enjoyed, and in the enjoyment of whom there is not only nothing but what is lovely and deſirable, but where there is every thing that is lovely and deſirable alſo. We read frequently of the Expreſſions of many *Holy Men*, that ſet forth the greatneſs of their *Love* and *Affection* towards God; but there is none, that we meet with in Sacred Writ, whoſe *Soul* did more delightfully vent it ſelf in pathetical expreſſions of this Nature, than Holy *David*. The Book of *Pſalms* abounds with them, *Pſal.* 42. 1,2. *As the Hart panteth after the Water Brooks, ſo panteth my Soul after thee, O God. My Soul is athirſt for God, for the living God, when ſhall I come and appear before God.* Pſal. 84. 1, 2 *How amiable are thy Tabernacles, O Lord of Hoſts, my Soul longeth; yea, even fainteth for the Courts of the Lord, my Heart and my Fleſh cryeth out for the living God. A day in thy Courts is better than a thouſand. I had rather be a Door-keeper in the Houſe of my God, than to dwell in the Tents of Wickedneſs.* Pſal. 63. 1, 2, 3. *O God thou art my God, early will I ſeek thee, my Soul thirſteth for thee, my Fleſh longeth for thee*

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in a dry and thirsty Land where no water is, that I may see thy Power and thy Glory, so as I have seen thee in the Sanctuary. Now all these expressions of this *Holy Man*, are but the streamings forth of the Love and Affection of his Soul, at several times and upon several occasions, after the enjoyment of God in his House and Ordinances which he was then deprived of: And if the mediate presence of God, and the communications of his Grace and Love to a Soul in Holy Duties be so much to be desired; because therein it enjoys God and hath thereby the manifestations of his Love and Favour sealed and confirmed to it: Is not then the immediate presence of God in Heaven much more to be desired, where the *Soul* shall stand in no need of any Duties or Ordinances to confirm the Love of God unto it; because there shall be no Sin in it to provoke God to hide his Face from it, or to interrupt the Peace and Joy of the Soul's delighting it self in him to Eternity?

To be in such a frame, as to be able to say, though I experience not those ravishing Joys in the Hopes of Heaven, that some Servants of God attain unto, though I am a Stranger unto those vehement longings and holy panings of *Soul* after God and Heaven, that some are acquainted with, whereby they are ardently desirous of a dissolution; yet to be able to say, I bless God I am very well content to submit to his Will, the thoughts of Death are not terrible and amazing to me, but I am willing to yield my self up unto the good pleasure of God, when he sees good to call me hence. This indeed is something of the temper of a good Christian, and that which God takes well at the hands of any, if it be done upon good grounds: But this is not all that God expects, nor is it all that the *Christian Religion* teaches and requires; the certain and sure Principles of *Christianity*, founded on the Divine Oracles, will enable

enable a Believer to go further; for it diſcovers an unbodied State of Happineſs to be enjoyed by *Holy Souls* in another World, after which there ſhould be ſuch ſtrong Workings and earneſt Groanings, as ſhould carry forth the *Soul* in Holy Longings and Deſires after the participation thereof: And this now is not a frame of *Soul* to be found in a *Believer* upon a Death bed only; but it is that which ſhould be the joyful Companion of his Life in the time of his Health and Strength; and the Reaſon is this, becauſe God and Heaven have the ſame lovelineſs and deſireableneſs in them at one time that they have at another, in Health that they have in Sickneſs, in Life as they have in Death; and therefore they call for and deſerve the ſame height of Love and Affection, and the ſame ſtrength of Joy and Delight to be exerciſed towards them, when a *Believer* hath the greateſt enlargements of outward Proſperity, as when he is under the greateſt confinement of Adverſity or Sickneſs. Live therefore, *O Believer*, with a Holy Longing and Deſire of *Soul*, ſpringing up in thee continually after Heaven, be earneſtly deſirous after thy departure hence that thou may'ſt be with God: This was that Bleſſed Frame *Holy Souls* of old lived in; ſo the *Apoſtle* ſpeaks of himſelf and others in that excellent *Scripture*, 2 *Cor.* 5. 2, 4, 8. *We*, ſays he, *that are in this Tabernacle, do groan earneſtly that we may be cloathed upon with our Houſe, that is from Heaven.* And *we groan being burthened that Mortality might be ſwallowed up of Life.* And yet again ſays he, *We are always confident*, or *we do always with confidence expect and deſire to be abſent from the Body*; But why ſo? Oh there is good Reaſon for it, becauſe ſays he, *Whilſt we are at home in the Body, we are abſent*, or *we are kept at too great a diſtance from the Lord.* To be content to Die is a good temper of Soul, and that which is rarely found

found in any wicked man, to be ſure not upon good grounds; but truly when I conſider how much farther a *Chriſtian* might go, and what he is yet ſhort of that might tend to the Glory of God, the Credit of the Chriſtian Religion, and the Peace and Comfort of his own Soul; methinks his preſent attainment compared with what is his Duty to Labour after, is no extraordinary great thing: For conſider a little what a ſtrange kind of expreſſion is it, and how harſhly doth it ſound, to ſay concerning a *Believer*, that he is content to be Happy: As to Worldly enjoyments, it is not uſual to ſay of any Man, that he is *Content* to have them; who ſays concerning *Silver* and *Gold*, that a Man is *Content* to be enriched with them? No, the common expreſſion in this caſe is, not that Men are *Content* to be Rich, but that they are *Covetous* after Riches. And ſo for Honour and outward Greatneſs, we ſay not that Men are *Willing* to be Honoured and Advanced above their Neighbours, but they are *Ambitious* in ſeeking after Promotion. And why then ſhould it be ſaid of a *Chriſtian* only, that he is *Content* to be Happy, *Content* to be with God in Heaven? Now if Worldly Mens deſires work thus ſtrongly after Earthly and Temporal Enjoyments which cannot make them Happy when attained; ſurely the deſires of a *Chriſtian* ſhould work as ſtrongly after Heavenly and Eternal Enjoyments, which when attained, can and will make them truly and really Happy. And here I will add one thing, let the whole Creation be ranſackt, let *Earth* and *Heaven* be ſearcht, there is nothing, no *Perſon*, no *Object* to be found in either that can make up a Satisfactory Bliſs and Happineſs for an Immortal Soul, but what is Supreamly, Superlatively, Perfectively and Eternally good, and that is the Bleſſed God himſelf; the Enjoyment of whom in Heaven can only make the Soul perfectly and compleatly Happy. Were

Were I to perswade wicked men, I will not say long for *Death*, but only to be willing to *Die*, my task were not only difficult, but impossible; for who can by any Arguments prevail upon a Rational Creature, willingly to run himself into Miseries and Torments, though but of a short continuance, much more to rush upon those Miseries and Torments that shall be everlasting, into which every wicked man, when he comes to *Die*, shall fall? And this Sinners know not only from *Scripture* Revelation, but from the Terrors and Accusations of their own *Consciences* before hand. Unto such therefore all perswasions of this nature are vain and to no purpose, such stand in need of the most powerful Exhortations, backt with the strongest Arguments that can be, to stir them up to a speedy preparation for their approaching Dissolution, lest thereby they fall into a State of Misery that is unalterable for ever.

But when I am speaking to the People of God, unto whom *Death* will be of such infinite *Gain* and *Advantage*, methinks my Work should be ease, though my Exhortation runs much higher, for unto such I am not now speaking, by way of perswasion unto a fitness for *Death*, because I take it for granted that this Work in the main of it is already done with them; nor yet am I stirring up in such a bare willingness to *Die*, but I would press them unto something further still, and that is, that they would entertain the thoughts of *Death* in their Meditations with Holy Longings and Desires of Soul after it; and certainly there is no need of any other Arguments to urge this Duty upon such, than barely to tell them that Heaven stands open ready to receive them: and all the hurt *Death* will do unto such, is to give them admission into such a State of Bliss and Happiness, as shall extend it self unto the Satisfaction of

of all their Deſires unto the utmoſt, both as to the Nature and Quality of them, and alſo as to the duration and continuance of them. The Happineſs of Heaven being ſo great, that it requires the Capacities of the Soul ſhould be enlarged to take in the fullneſs thereof, it being impoſſible the Soul of Man ſhould now receive or bear up under the oppreſſing weight of ſo great a Happineſs as is there to be enjoyed. Reſt not thy ſelf therefore ſatisfied, O *believing Soul*, with a bare Contentment of mind, that when thou dieſt, thou ſhalt certainly go to Heaven; but let thy frequent Thoughts hereof fill thee with Holy Longings and Pantings of Soul after that bleſſed State.

The Miſeries of this Life, and the uncomfortableneſs of a Chriſtian's manner of living while he is here, in reſpect of Sin, Sorrow, Doubts, Fears, Ignorance, and Temptations, which are in a great meaſure the daily and afflictive Companions of his life, are Arguments ſtrong enough to make ſuch a one willing to *Die*; but in Conjunction with theſe a Believer hath a Proſpect of the Glory and Happineſs of Heaven in the Eye of his Faith, unto which he knows *Death* will carry him, this ſhould fill the deſires of his *Soul* with Holy Longings after the Enjoyment of it. Open therefore O believing Soul, the Eye of thy Faith, and look upward and ſee if thou canſt not eſpy a *Glory* and *Happineſs* in the higheſt Heavens, that is worthy of the moſt earneſt Breathings and Deſires of thy Soul after it. Canſt thou in the whole *Univerſe*, find out better Society in converſing with whom thou canſt enjoy ſuch Soul-ſatisfying pleaſure; yea, ſuch raviſhing Joys and Delights as are there to be found? There are *Holy Angels* that never ſinned, whoſe Nature as well as whoſe Happineſs in this State of Mortality, is beyond the reach of thy underſtanding to fathom. There are *Glorified Saints*, advanced to that perfe-

ction of Grace and Holineſs, that they ſhall never ſin more. There is the Bleſſed and never to be ſufficiently admired *Saviour* and *Redeemer* of Sinners, the *Lord Jeſus Chriſt*, who as he once in our Natures, ſhed his Blood here on Earth, to purchaſe Heaven for Believers, ſo is he now reſiding in the ſame Nature, there preparing places for them, ready to receive them into the Embraces of his Love and Favour. Yea, in that Glorious place there is that which ſhould much more excite the Deſires of Believers after it, for there is the infinitely Great and Glorious *God*, whoſe Excellencies and Perfections are ſuch, that as none can underſtand, none can make known; ſo none can bear the diſcoveries of them. Such dazling Excellencies of Glory and Beauty are there in the Face of *God*, that *Angels* themſelves are not able to behold them; and yet ſo lovely and deſirable an Object is he, that *Angels* cannot refrain from looking on him: and certainly if the Great and Holy *God* ſhould diſplay but a little of himſelf in his Glory and Beauty unto the Soul of a Believer, ſhould he open though but a little of the infinite Treaſures of his goodneſs unto the view of the *Soul*, O with what Raviſhments of Joy would that *Soul* preſs into the preſence of *God*, and with what a Holy kind of impatience would it throw it ſelf into his Arms! what need would there be of ſetting bounds to the Mount to keep ſuch a *Soul* from breaking through unto the Lord! The Happineſs of Heaven is ſo great, that had not God mercifully concealed from us the infinite Excellencies and Glory thereof in a great meaſure, our Deſires would be ſo vehemently bent upon it, that we ſhould be under ſuch an impatiency of Spirit after the enjoyment of it, as would render us unfit for any Employment that God calls us to in this World. Some therefore upon this account have taken notice of the infinite *Wiſdom* of God, in engaging

engaging the *Soul* in ſo near and dear a Union with the *Body*, that it might have ſuch a care for, and Love towards it as might tend to its preſervation, and not be deſirous of quitting its habitation with it; yea, ſome of the Heathens themſelves have obſerved the *Wiſdom* of God in concealing the Happineſs of *Separate Souls*, that Men might be contented to live out that time God hath allotted to them in this World. Alas, the moſt and the beſt of us ſee and know but little of theſe things, and what we do ſee is but through a Glaſs darkly, and that is the reaſon our Affections go not out more earneſtly after them; did we know and underſtand more of *Heaven* and the *Glory* and *Happineſs* thereof, we ſhould with a Holy impatiency of Deſire, long after it: for is it not in *Heaven* that we ſhall never ſin more, never offend God more, never wound our Conſciences more, never do any thing that ſhall either break our Peace, diſturb our Joy, or indanger our Salvation? Is it not there that we ſhall be for ever out of the reach of *Satan's Temptations*, with which a Believer is ſo aſſaulted and haraſſed here, as renders his Life not only uncomfortable, but even burthenſome to himſelf? Is it not there that our frail *Bodies*, which now are ſubject to Pains and Diſeaſes, becauſe defiled with Sin, ſhall be for ever looſed from all Weakneſſes and Infirmities, being made like unto the *Glorious Body of Jeſus Chriſt*, perfectly freed from *Mortality* and *Corruption*, and from all *Sin* and *Defilement*? Is it not there that all the People of God ſhall be of one Heart and of one Mind, that being taken away both from within and from without, which was the cauſe of all their Diviſions and Contentions here on Earth; and inſtead thereof, there ſhall be a ſweet union of Hearts and Affections, all of them abundantly delighting and ſatisfying themſelves in one God, as the *Object* of their Happineſs,

without the leaſt jarring or diſcord among them to all Eternity? While the People of God are in this Vail of Tears, they labour under much Blindneſs and Ignorance about the *Myſteries* of Salvation as revealed in the Goſpel; but in Heaven theſe *Myſteries* ſhall all be fully and perfectly made known to us. In this Life we take in our *Knowledge* of God, of Heaven, and of the Goſpel, by which we are ſavingly enlightned in either, by little and little, as a Man that deſires to know what is contained in a Book before it is expoſed to publick view, reads it Sheet by Sheet from the Preſs, and ſo underſtands a little and a little of it by Degrees: And truly ſo do *Chriſtians* concerning the *Myſteries* of the Kingdom of God, now they hear a *Sermon*, and by that they gain a little light; and in ſome ſhort time they hear another *Sermon*, and by that they encreaſe their light a little more; and thus their Stock of *Divine Knowledge* encreaſeth a little and a little at time by the help of means and opportunities that they enjoy: But now in Heaven all is done without travail or trouble, for though it is true, Glorified Saints there ceaſe not from working, yet is it as true that they ceaſe from labour. Here our Paſſions are ſtrong and prevalent; by reaſon whereof our minds are blinded, and we eaſily miſtake Error for Truth, and Truth for Error; but hereafter all theſe Clouds ſhall be blown away, and we ſhall ſee things nakedly and truly as they are in themſelves. Here the weakneſs and ſmallneſs of many mens *Natural Parts* keeps them in the dark, and renders them incapable of apprehending ſome Truths of God, which others of greater abilities, can ſearch into with pleaſure and delight; But then as the *Apoſtle*, ſpeaking concerning the day of Judgment, tells us, *They that are alive then, ſhall not prevent thoſe that are aſleep*: So in Heaven, they that are ſtrong ſhall not prevent thoſe that

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are weak, but the *Scholar* shall there know as much as his *Master*, and the *People* understand as much as their *Minister*. In this World Contentions and Quarrellings among *Holy* and *Learned Men* leave the Weak and Ignorant at great uncertainties, what to judge concerning many Gospel Truths: But in Heaven there shall be a perfect Reconciliation and Agreement among them all: yea, while we are here, it often falls out, that in our most diligent searching after Truth, we meet with many hindrances and disturbances; sometimes the necessary Affairs of this World cause us to lay aside our Enquiries; at other times many Distempers that attend our infirm *Bodies*, divert and hinder us in our most serious Inquisitions. But in Heaven, our *Bodies* will be above all these things; we shall there no more be liable to, nor annoy'd with any Weaknesses and Infirmities. In that Glorious place we shall not need to provide either Raiment for the back, or Food for the belly. O what a Happiness have *Believers* by dying, who are thereby at once eased of all the aches of their Bodies, and of all the conflicts of their Souls: how comfortably may they look *Death* in the Face, who is the only *Physician* that cures them of all their Distempers at once: O when that blessed hour comes, how joyfully may they lift up their heads, for as soon as they are passed through that dark and gloomy Valley, they shall be brought into a place of unconceivable Bliss and Happiness, where they shall behold him whom their *Souls* so much loved and longed to see, even their *Blessed Redeemer* the *Lord Jesus Christ*, not at a distance or afar off, as they were wont to do by an Eye of Faith, through the Glass of an Ordinance or Promise; but with a Glorified Eye draw near to him and look upon his blessed Person, the Glorious sight of whom they shall never more lose, to all Eternity. When a *Believer* shall not, as here he

he hath, now and then ſome little glimpſes of his Face, and ſome ſmall taſtes of his Love in a little *Sacramental Bread and Wine*, but he ſhall lay his Mouth to the Fountain head, and from his Boſom drink full and large draughts of *thoſe Rivers of the Waters of Life that proceed out of the Throne of God, and of the Lamb for evermore.* He ſhall then no more have any deſcriptions of *Heaven*, by fear ſay, as he was wont to have it deſcribed to him here by the ſorry Rhetorick of a Mortal Man, either by Preaching or Writing of that which he himſelf had little Love to, and leſs Knowledge and Acquaintance with; but ſhall himſelf walk up and down and view the Streets of that Glorious City: And O with what Wonder and Aſtoniſhment will a *Believer* bleſs himſelf there, when he reflects back upon thoſe poor and low thoughts that himſelf and the beſt of *Preachers* alſo had thereof when on Earth he did Meditate, and they did Preach or Write upon that Subject. One moment's ſight of that Glory will give the *Soul* a thouſand times better Information and Satisfaction what *Heaven* is, than all the Diſcourſes that it ever heard, or all the Books it ever read here on Earth were ever able to do.

And canſt thou, O *Believer*, hear all this concerning *Heaven*, and thy *Faith* tell thee that all this is true, and add alſo that *Heaven* is ten thouſand times more and better than what all the Men in the World can imagine concerning it, and yet not feel ſome ſpringings up of *Holy Joy* and *Delight* in thee, followed with earneſt longings of Soul after the Enjoyment of it; O whence doth this dulneſs and backwardneſs proceed? this is not a temper of Soul ſuitable unto the Hopes of ſo great a Happineſs as *Heaven* will be? Why doſt thou not O *Believing Soul*, cry out with Holy Longings and Deſires, *How long O Lord moſt Holy and True, ſhall it be before thou bringeſt*

bringeſt me into the Poſſeſſion of this moſt Bleſſful State; Every moment whilſt thou art kept at a diſtance from it, ſhould ſeem to thee a Day, and every Day a Month, and every Month as a Year; yea, as an Age until that bleſſed time doth come. But O how little of this Holy Longing of Soul after *Chriſt* and *Heaven*, is there to be found among *Chriſtians* now? Moſt of thoſe that call themſelves by that Name, reſting upon Hopes and Probabilities of their intereſt in that State of Bleſſedneſs, never ſeeking to attain unto the Riches of the full Aſſurance of Hope accompanied with Joy unſpeakable and full of Glory. But ſure I am ſuch a frame of Spirit hath not always been enough to ſatisfie ſome Chriſtians in their purſuits after *Heaven*. Oh with what Raviſhments of Joy and Delight have I both heard and read ſome Holy Souls expreſſing their longing Deſires after *Chriſt* and *Heaven*.

There was a certain Noble Perſon, whom I well knew, from under whoſe own hand writing, I Copied out this following Relation concerning her ſelf. *Being employed in Holy Meditation, (which was both her* daily Practice, *as alſo her* daily Delight and Solace) *and Contemplating of the Joys of Heaven, and how to ſecure her Intereſt in that State of Bleſſedneſs, ſhe did with great Deſire of Soul*, as her own words are, *ſtrive to take the Kingdom above with a Holy Violence, and to Storm* Heaven *by importunate Prayer; and God was pleaſed*, as ſhe adds, (Bleſſing his Name) *to carry her up as it were unto* Mount Nebo, *and from thence to give her a Proſpect of the Heavenly* Canaan, *by the ſight whereof as one in an Ecſtaſy of Joy*, ſhe cried out, *Lord I would not live here always; for I am now convinced, it is better for me to die than to live: It is therefore, O Lord, the great Deſire of my Soul, that as* Elias *was, ſo I might inſtantly be taken up*

into Heaven, *without returning any more, to bid them farewel of my own Houſe, or ever ſeeing the Faces of any Mortal Relations more here on* Earth. *Prayer and Meditation had,* as her Expreſſion is, *Aſſociated her Spirit to ſuch Company, that I rather thought,* ſays ſhe, *I had a* Body *too much with me, than found a want of it. After which ſhedding plentiful Tears of Joy, and the offering up of many Sighs and Groans, accompanied with earneſt Deſires and Longings after* Heaven, *with fervent Prayers to be a partaker of the Inheritance of the Saints in Light;* ſhe returned from her *Devotions* Bleſſing and Praiſing of God, who had ſo refreſhed and comforted her Soul with *Divine* and *Heavenly Conſolations.*

There was alſo a very Eminently Godly Perſon, ſome of whoſe Relations are yet living, who lying upon his *Death-bed,* there came one to Viſit him, who told him, he hoped it would pleaſe God to reſtore him to his *Health* again; ſays the good Man to him, *Do you think to pleaſe me with ſuch a Diſcourſe as this?* know O Friend, *you are much miſtaken in me, if you apprehend the thoughts of* Life *and* Health *are pleaſing to me. Alas! the* World *hath quite loſt its Excellency; in my Judgment, it is but a poor contemptible thing in all its* Glory, *compared with the* Glory *of the inviſible* World, *which I now live in the ſight of: it would be a far more Pleaſant and Delightful thing to me, if you could tell me for certain, that I am no Man for this* World *long, and that before to morrow, I ſhould be in* Eternity; *for I do ſo long to be with* Chriſt, *that I could be content to be cut in pieces and put to the moſt exquiſite* Torments, *might I but die and be with* Chriſt. *Death through* Grace *is nothing to me, it hath loſt its terribleneſs, and therefore may do its worſt, I fear it not, I can as*

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eaſily Die *as ſhut my Eyes, or turn my head and Sleep; yea, I long to* Die *that I may be with* Chriſt; *come therefore,* O Lord Jeſus, *come quickly; why, O why are thy* Chariot *Wheels ſo long a coming?*

O ſays another, *How cold is thy kindneſs,* O Death, *in being ſo ſlow and backward to come and looſe a poor tired Priſoner from his* Bonds? *I live a dwindling* Life, *with much Pain and much Love-Sickneſs for my ſweet* Lord Jeſus. *O what would I give to have a Bed made for my wearied* Soul *in my* Dear Lord's *Boſom. I cannot expreſs what pains and delightſome* Torments *there are in his Love,* O Faireſt *among the Children of Men; yea, thou who art* Fairer *than all the Children of Men, why ſtayeſt thou ſo long? The* Fire *of* Love *burneth ſo hot in my heart towards* Jeſus Chriſt, *that neither* Hell *nor* Earth *can caſt water enough to quench or extinguiſh it.* O Time, Time, *how doſt thou torment the* Souls *of thoſe that would be ſwallowed up in* Chriſt's Love, *becauſe thou moveſt ſo ſlowly. O how am I pained with the* Love of Chriſt, *he hath left an* Arrow *in my Heart, which hath wounded me, that I am ſwallowed up with deſires after him, ſo that I am to be pitied for want of real poſſeſſion of him; my greateſt pain is the want of* Chriſt, *not of his* Joys *and* Comforts, *but of a nearer Union and Communion with him.* O Heavens, *move faſt,* O Time, *run, run, and haſten the* Marriage Day, *for* Love *is tormented with delay.* Hope *and* Love *woven through one another, make* Chriſt's *abſence a Spiritual* Torment. *It is a pain to my* Soul *to wait for him, but* Hope *that maketh not aſhamed, but ends in Enjoyment, ſwalloweth up the pain.* O Lord, *when wilt thou fold the* Heavens *together like an old* Cloak, *and Shovel Time and Days out of the way, and make ready in haſte the* Bride *for her* Husband. *What do we here but*

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ſin and ſuffer? O when ſhall the Night be gone, and the Shadows fly away, and the Morning of that long long Day *without Clouds or* Night, *dawn? The* Spirit *and the* Bride *ſay come: O when ſhall the* Lamb's Wife *be ready, and the* Bridegroom *ſay, I come alſo? Even ſo come,* Lord Jeſus, *come quickly.*

I do not mention theſe things, as if I thought theſe Holy Pantings and Longings of Soul, after God and Heaven, were the ſtated frame which is commonly attained by all Chriſtians; much leſs do I not think that none are truly Godly, but ſuch as attain to this frame of Spirit; for I believe there are a great Number of Holy Souls that daily go to Heaven without them. But yet is it a State that hath been attained by ſome, and may be attained ſtill by others. And truly ſuch a Heaven upon Earth, as is hereby enjoyed by ſuch Holy Souls, ſhould be motive ſufficient to excite and provoke Chriſtians to a diligent purſuit hereof, the Effect whereof is Joy unſpeakable and Glorious.

To conclude this whole *Diſcourſe*, I have been long in treating concerning the Glorious State of the Saints Happineſs in Heaven, and much larger than at firſt I intended; but the excellency and deliciouſneſs of the matter herein contained, hath drawn out my Meditations to ſo great a length, and the truth of it is, in contemplating upon ſo delightful a Subject, it is very hard and difficult, when the Heart and Affections are ingaged with pleaſure and delight, ſuddenly to recal them off again. But I need not attempt to make any *Apology* for the length of my Diſcourſe, concerning this Subject, for certainly to thoſe unto whom an *Eternity* of enjoyment of this State of Bleſſedneſs will never ſeem too long; the ſpending of ſome few hours; nay, of many Days or Months,

Months, either in writing upon, or in reading of what can be written thereon, cannot ſeem tedious or irkſome. To paſs by therefore any thing of that Nature, I ſhall conclude all with a few Words.

I have, *Chriſtian Reader*, in diſcourſing upon this *Subject*, followed thoſe who by *Maps* deſcribe to us Places and Countries, not only that they themſelves never ſaw, but which are alſo unknown unto others, becauſe not inhabited: Now theſe Countries and Places, though they may be pleaſurable and delightful Habitations, and the Accommodations and Commodities with which they abound, exceed what we enjoy in ſome other Places; yet being unknown there cannot be any exact Deſcriptions given of them. Truly this is the State of the *Heavenly Country* in a great meaſure, to which Believers are now travelling, and unto which they expect to be brought when *Death* hath done its laſt work upon them: It is true, it is not an un-inhabited *Place*, but yet it is a *Place*, a *Region* or *Country* of Spirits, whoſe Natures and Beings, as alſo whoſe way of living we are unacquainted withal, the Language they ſpeak is Foreign and ſtrange to us, and ſuch as we cannot underſtand in this State of Mortality. And though there are many Holy Souls, that leaving their impure and vile Bodies, return to corruption and rottenneſs for a time in the *Grave*, do daily aſcend unto this Heavenly Country, yet are there none among the innumerable multitudes of thoſe Heavenly Inhabitants, that ever returned to take up their dwelling here on Earth again, to give us an exact account of that moſt glorious and bliſsful place. It is true, the Bleſſed *Apoſtle* St. *Paul* was herein privileged above all Men that ever lived, being taken up into Heaven, by extraordinary favour, for a time, and vouchſafed ſome little more knowledge of that *Heavenly Place*, than what we poor Mortals know, by what he there heard and ſaw, which

which when he returned to *Earth* again, himſelf tells us the Happineſs thereof was ſo great, that Words could not expreſs it: for, ſays he, *I heard unſpeakable Words*, even ſuch, *as are not poſſible for a Man to utter*. And if one that had been in Heaven could not expreſs what the Happineſs of Heaven is; how then can any one do it that always lived here upon Earth. If St. *Paul*, that was by Divine Grace and Favour admitted among thoſe Heavenly Inhabitants, could not deſcribe to us what *Heaven* is, well may we be at a loſs in giving a deſcription thereof, who were never there. When we attempt to ſay all we can concerning Heaven, alas, it is but like the liſping and ſtammering of a Child, that is not arrived to its perfect Speech; and therefore all that we can ſay of it, is but in a broken and imperfect way and manner.

While we are in this World, we ſhall always be Children in underſtanding what *Heaven* means; and therefore whatever we ſpeak concerning the Happineſs thereof muſt be proportionable thereunto. As no Man hath ſeen God himſelf, ſo no Man hath ſeen the Heaven of God, the Habitation of his Holineſs and Glory: Our Lord tells us, ſo expreſly concerning both, *John* 1. 18. *No Man hath ſeen God at any time*. And in *Joh* 3. 13. *No Man hath aſcended up into Heaven*. Our knowledge of both is chiefly by Divine Revelation. It is true, much of God is and may be known, by the Works of *Creation* and *Providence*; but the true ſaving knowledge of God is only made known to us by *Divine Revelation*. And in the ſame way and manner comes in our knowledge of *Heaven* alſo, that is by what the *Scripture* makes known to us thereof. Now according to what thoſe divinely inſpired *Oracles* diſcover to us what *Heaven* is, hath the preceding *Diſcourſe* concerning that Bleſſed State and Place, both its Foun-

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dation and Building: What influence it will have upon the Hearts and Lives of thoſe that ſhall be the Readers thereof, I know not; but aſſure thy ſelf whoever thou art, into whoſe hands it ſhall fall, that all theſe Words have not been heaped up together, to entertain thee with a relation of ſome ſtrange and fabulous ſtory; nor are the many particular inſtances of Happineſs, which are ſo largely treated of in the foregoing *Diſcourſe*, things which may have a probability of credit among ſober and ſerious Perſons; but they are things of the greateſt certainty and of the moſt undoubted reality that poſſible can be, whether they be believed or not.

It is true, *Heaven* and the *Glory* and *Happineſs* there to be enjoyed, which are the ſubject matter of this *Diſcourſe*, are things that are invisible and out of ſight; but they are ſo only to an *Eye* of *Senſe*; for to an *Eye* of *Faith* they are the greateſt realities in all the World. The heavenly Glory indeed is that which is Spiritual, but it is not therefore that which is not Real; but becauſe it is Spiritual, therefore is it the more Real; yea, and being Spiritual, and ſo the more Real, therefore alſo ſhould it be received and entertained by Chriſtians not only with the greateſt ſerioufneſs and earneſtneſs, but alſo with the ſtrongeſt Faith, and firmeſt affiance that poſſible can be. I muſt therefore take the boldneſs to tell thee, whoever thou art that ſhalt read theſe lines, that the concernment that lies before thee, in the preſent caſe, is not ſlight, ſmall, nor inconſiderable; but a matter of the greateſt weight and moment that can poſſibly be propoſed to thy conſideration. It is true, as thou art a Man, and as thou art a Chriſtian alſo, there are many particular Works and Actions, which thou art called to the performance of; but yet the making ſure of *Heaven* and a Bleſſed *Immortality*, is and ought to be the chief of thy Works and Employments,

ments, and that to which all thy other actings ſhould have a tendency, and in the attaining of which they ſhould all iſſue and terminate.

If a Man have many things to do in the World, common Prudence will put him upon doing of that firſt, which is of greateſt moment and concernment to him; eſpecially if he hath but a little time to do it in, and the neglect thereof will be his utter ruine: Whoever heard of a Man in his Wits, that preferred the enjoyment of a little pleaſure and paſtime, before the enſuring of an Eſtate of a thouſand pound a year to him and his, which might and could be done in that ſhort ſpace of time and in no other? Who ever preferred the curing of a ſlight cut in his *Finger*, before the healing of ſome dangerous Wound received in his *Head* or *Heart*, which if not taken in time would prove his Death? Or was it ever known that a Man, who had the uſe of his Reaſon and Underſtanding, and had forfeited his Life to his *Prince* by ſome Treaſonable Act, for which he was condemned to Die, and had his Life proferred him, if on ſuch a Day he would come and ſubmit himſelf to his *Sovereign*, and ask his Pardon; and inſtead of ſo doing, he ſhould rather chooſe to ſpend that Day among his ſinful and riotous Companions, in Drinking and Gaming, and ſo loſe the opportunity of ſaving of his Life? Such Acts of Folly as theſe are, committed by any Men, would make them unpitied and unlamented, under the extremity of Miſeries and Sorrows that ſhould befal them thereupon: But the generality of Men in theſe caſes are more wiſe and conſiderative, than thus to ruine and undo themſelves. O then let it not lie any longer as a reproach upon *Chriſtians*, that the Men of the World are wiſer in their Generation than the Children of Light: Why ſhouldſt not thou, O *Chriſtian*, be as careful and prudent in thy Spiritual Concerns as the Men of the World are

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in their Temporal Concerns? Is not *Heaven* of as much worth and value as Earth? Is not thy Right and Title to an Eternal Inheritance above, of as great moment to thee, as a Title to an Earthly Inheritance here below, is unto them? Is not the Love and Favour of God as much to be prized and endeavoured after, as the Favour of an Earthly Prince? Is not the Salvation and Happineſs of thy Soul in Heaven, to all Eternity, of as great importance, as the ſaving of a ſhort Temporal Life of the Body, which with the improvement of the utmoſt care and diligence that can be uſed, cannot long be kept from falling into corruption and rottenneſs? What then canſt thou render as a *Reaſon* of thy careleſsneſs and negligence herein: Surely thy Folly is as much greater than theirs, as *Heaven* is better than *Earth*, and the enjoyment of God to Eternity, is better than the enjoyment of the World for a ſhort moment of time. The Bleſſedneſs and Happineſs therefore propounded to thy conſideration, being of the greateſt concernment that ever was or can be propoſed unto any; the deſpiſing, yea, the ſlighting and neglecting of an offer of ſuch rich Grace and Bounty, is that which ſhall be puniſhed with infinitely far greater miſery and torment, than ever yet was inflicted upon any; yea, or upon all Mankind in the World put together. Were it poſſible to make up a Miſery and Torment of all the Rage and Malice, that ever Men or Devils ſince the Creation invented or executed upon any; yea, and add to it the ſum, the quinteſſence and extremity of all thoſe Pains and Diſeaſes both of Body and Mind, that the Juſtice of the Holy and Righteous God, hath juſtly and righteouſly inflicted upon any; yea, upon the whole Race of Mankind from the beginning of the World unto this Day, and let all this be laid upon one Man, and he ſtrengthened and enabled to live under all thoſe Pains and Torments, in the

the extremity of them, for a thouſand years: Who would not ſay this Man were a miſerable Man indeed? Why truly, ſuch; nay, ten thouſand times far greater ſhall be the Eternal, never-ending Miſery and Torment of that Man, who finally perſiſts in his contempt and ſlighting of Heaven and Eternal Happineſs; and ſo do all thoſe whoſe pains and care is not with diligence and induſtry laid out in ſecuring to themſelves an intereſt in the Heavenly Inheritance: For certainly the utmoſt extremity of Deſires and Endeavours, is due unto, and ought to be laid out in the purſuit of an extremity of Bliſs and Happineſs; and ſuch is Heaven and the Bleſſedneſs there to be enjoyed, it being that which will fill and ſatisfie the Deſires and Cravings of the *Soul*, unto the utmoſt, to all Eternity.

I have no more to ſay to thee, O *Chriſtian Reader*, than this, if neither the greateſt extremity of miſery that can be endured; yea, the enduring of all Miſeries and Torments heaped up together, not for Thouſands or Millions of years, but to an endleſs duration never to expire, will not move thee to look after Heaven; nor yet the Happineſs and Bleſſedneſs; yea, the Eternity of an inexpreſſible and unconceivable Happineſs and Bleſſedneſs, that there is and ſhall be for ever enjoyed by the Saints in Glory, and may be alſo enjoyed by thee, if thou art wiſe and prudent, if thou art diligent and careful in improving thy time and opportunities. If I ſay thine own Intereſt, thine own Miſery or Happineſs, will not move nor work upon thee to beſtir thy ſelf to make ſure of Heaven and Eternal Life, I know not what will, neither do I know what to ſay more unto thee. However I ſhall turn my *Advice* and *Counſel* to thee, into *Prayer* unto God for thee, whoever thou art that ſhalt read this Diſcourſe, that God would graciouſly be pleaſed to open thine Eyes, and ſhew thee convincingly

vincingly and powerfully, by a Work of his own Spirit, on thy Heart, thy great Misery if thou perſiſt in thy neglect of Heaven, and thy great Happineſs and Bleſſedneſs if thou embrace and cloſe with the offers thereof before it be too late: Which God of his infinite Mercy grant, unto all thoſe that ſhall read this Diſcourſe, for the Lord Jeſus Chriſt's ſake, who by his Death and Sufferings hath purchaſed this Heaven and this Happineſs; and is thereby become the Author of Eternal Salvation, to all thoſe that believe in him and obey him. *Amen.*

FINIS.

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